THE WISDOM OF THE APOCRYPHA

LIBRARY OF
WELLESLEY COLLEGE

PRESENTED BY

The Mayling Soong Foundation

The Wisdom of the East Series

EDITED BY
L. CRANMER-BYNG
Dr. S. A. KAPADIA

THE WISDOM OF THE APOCRYPHA

EDITORIAL NOTE

THE object of the Editors of this series is a very definite one. They desire above all things that, in their humble way, these books shall be the ambassadors of good-will and understanding between East and West—the old world of Thought and the new of Action. In this endeavour, and in their own sphere, they are but followers of the highest example in the land. They are confident that a deeper knowledge of the great ideals and lofty philosophy of Oriental thought may help to a revival of that true spirit of Charity which neither despises nor fears the nations of another creed and colour. Finally, in thanking press and public for the very cordial reception given to the "Wisdom of the East" Series, they wish to state that no pains have been spared to secure the best specialists for the treatment of the various subjects at hand.

L. CRANMER-BYNG.
S. A. KAPADIA.

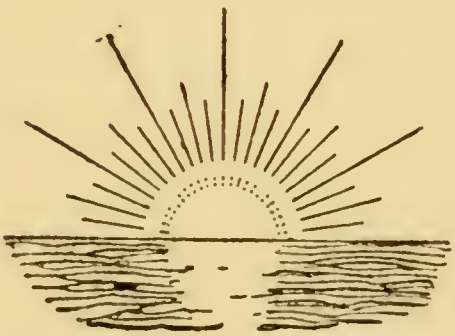
NORTHBROOK SOCIETY,
185 PICCADILLY, W.

WISDOM OF THE EAST

THE WISDOM OF THE APOCRYPHA

WITH AN INTRODUCTION BY C. E. LAWRENCE

AUTHOR OF "PILGRIMAGE," ETC.



LONDON
JOHN MURRAY, ALBEMARLE STREET, W.
1910

252805

To

A. W. E. & L. C. B.

BS
1953
L3

CONTENTS

PAGE

INTRODUCTION 7

THE WISDOM OF SOLOMON 19

ECCLESIASTICUS 38

NOTE

The Revised Version of the Apocrypha has been used in this volume by the kind permission of the Delegates and Syndics of the University Presses of Oxford and Cambridge. Owing to rigid limitations of space, some deletions have been necessary. These are, principally, the last nine chapters of *The Wisdom of Solomon*, consisting of historical illustrations, and therefore quite well spared; and in *Ecclesiasticus* chapters xxxv., xxxvi., and from xliv. 16 to l. 21. The design on the cover is the work of Mr. Edward Frampton, whom I am glad to thank.

C. E. L.

THE WISDOM OF THE APOCRYPHA

INTRODUCTION

It is, comparatively speaking, so little a while since the Bible was the unfailing source of human comfort and inspiration, that the indifference with which, in recent years, it had come to be regarded by the many, must needs have brought disquieting thoughts to the few. In the days of our grandparents, and for five centuries before that, the Bible was, at once, the fount of divine wisdom, the sure depository of truth for the faithful, an impregnable rock; and so firmly was its influence established, that all the contrary efforts of the times could not weaken or diminish its power for strengthening and comforting the hearts and minds of believing men. Then, in perhaps a natural process—for reasons I will not in this connection endeavour to suggest, though they are evident enough to whosoever would seek them—the old power of the scriptures seemed gradually to fade. The Bible became less the personal companion, and more a sideboard ornament; if, indeed, it was

not merely an impediment on the shelf of the forgotten. Then time again wrought change, a hopeful change. The scholarly study and criticism given to the book during the last twenty to thirty years, helped by well-organised and wonderfully well-rewarded archæological research, have had, with other tendencies, this effect. They re-established the authority of the scriptures, and reintroduced them to thoughtful minds; not quite, perhaps, as in the old uncritical days, but with the living force and authority of an immortal literature. The Bible became no longer—or should I say, not merely ?—a mystical touchstone, a magical entity; but a rich collection of national writings, containing, as it does, a series of human documents of unsurpassable value—history, law, philosophy, politics, prophecy, poetry, proverbs, and allegories—which had for the centuries of its evolution and creation, and have for these days and the years to come, inspiration and messages which, when sought and realised, must inevitably rouse, raise, and instruct the energies and thoughts of mankind.

It is as such—as human documents reflecting the ideals and the philosophy of eastern wisdom—that this selection of two of the Apocryphal books of the Old Testament has been included in the "Wisdom of the East" series. Regarded as human documents, there can be no question of their great interest and value. *The Wisdom of Solomon* and *Ecclesiasticus* follow naturally after, and are not unworthy to range with, *The Proverbs* and *Ecclesiastes*; although not for an instant would one claim for them equality

of excellence with those accepted parts of the Canon. Nevertheless, the neglect of the Apocryphal writings has meant a loss, unjustifiable; for they carry on the literature, and generally illustrate the ethical attitude, of the Jews, during the gap of years which lapsed between the last books of the Old Testament and the Synoptic Gospels, and are in many respects unique.

For our purposes they have a necessary message. The truths they tell, the criticism of men and things they make, are as applicable to modern life as are the extremely acute generalisations of *The Proverbs*. They spur, chide, stimulate, promise reward to, and inspire, the wise and the prudent of these days, as they did the people of the times wherein they were written. The world is, after all, intensely conservative. The changes wrought by humanity inevitably work in cycles, and come back to points passed, days, years, ages before. There is, indeed—so we come to the over-quoted aphorism of Solomon—nothing new under the sun. Man in his vanities, his little pride, his temporary strength, his abundant weakness, is the same creature precisely—for what essential difference do modern rules and trappings really make?—as he was when the sun looked down on flocks and herds in the pleasant pastures of Palestine, where now are wearying rocks and blistering sand; as he was when the harp of David, the drums and trumpets of Sennacherib, the war-cries of the Maccabees, challenged the hills and valleys of Judæa for a little while, and then were still. Vanity of vanities, vanity of vanities, all is vanity! The

unknown writer of *The Wisdom of Solomon* in measure echoed and carried on that humbling, eternal truth ; so, too, though with still slighter voice, did Jesus the Son of Sirach, who, sometime in the two to three hundred years preceding the dawn of the Christian era, wrote this generally neglected wisdom-book, *Ecclesiasticus*. But, besides the vanity of man, these sages also spoke, even though vaguely, of the hope which waited on him. That is not to be forgotten.

It is necessary before noticing the general message and appeal of these wisdom-books to revert briefly to the question of the particular place and value of the Apocrypha as compared with some of the canonical books of the Old Testament. This is not quite where it was. It is worth while to realise that. The higher criticism, as it is called, by subjecting the scriptures to the wholesome test of educated and scientific inquiry, has modified the comparative value of its component parts. Some it has illumined and strengthened ; others it has proved to be of different value from that previously ascribed to them. Dreams and visions, allegories and parables, are the reasonable and helpful explanations of certain supernatural signs and wonders in the Old Testament, the literal truth of which, though hampering and perplexing to many believers of scriptural truth, would have been fiercely maintained and stoutly defended by the Bunyan type of religious warrior—and honour be to every man in that fighting company ! Be that as it may, the results of the higher criticism have brought into prominence this fact, that the action of St. Jerome

in shelving the Septuagint and retranslating the Old Testament from the original Hebrew, thereby excluding the Apocrypha from the place it had hitherto occupied with the canonical scriptures, entailed consequences which the translators of the Authorised Version, who followed in his steps, would, under cross-examination in these days, if such were possible, have found it hard to justify. Why, for example, I ask with profound respectfulness, should the story of the slaying of Sisera by Jael, who flagrantly broke the laws of eastern hospitality, have been accepted within the Canon, while the kindred but not so flagrant deed of Judith, the destroyer of Holofernes, was relegated to the Apocrypha? Why, too, should that beautiful poem *The Song of Songs, which is Solomon's*, have been accepted as "establishing doctrine," while the wisdom-books in this volume were ignored—to be neglected ever since, unread and practically forgotten by the overwhelming majority of religious people. In any case, the criticism which has questioned and diminished the value of certain books or chapters in the Old Testament has by doing so revived interest in the Apocrypha. If, here and there, its history may be unreliable and its incidents fantastic, does that necessarily weaken the value of its better parts? Certainly not; otherwise the better parts of the canonical scriptures would be so weakened also.

It is, therefore, a good thing that the long-time neglect of this supplement to the Bible should be ended; and, as the wisdom-books here printed amply testify, humanity has lost through not having better

acquaintance of them. Church-people have known something about them, for parts of *The Wisdom of Solomon* and of *Ecclesiasticus* are included in the Lectionary; but no such inadequate selection, no such casual fragments as are read in the churches, can give more than a slight idea of their particular value and importance. They hold ideals. The degree of the sublimity of those ideals is various, and depends, in measure, on the receptivity and character of the reader; but they are ideals, and uplifting, nevertheless; and at no time, in any civilisation, can ideals be dispensed with. Where no vision is, the people perish.

The idea "Wisdom" meant different things to the Jews as their history made progress, and has in these books various meanings and is differently applied as the supposed needs of the nation or the individual are illustrated. No simple definition of Wisdom as lauded by Ben Sira, his grandson, or the unknown author of *The Wisdom of Solomon* (whose wisdom certainly it was not), can, therefore, be exact or adequate. To do justice to the word in all the circumstances of its use would require a many coloured catalogue; but, taking it in its larger sense and expressing the general idea in simple English, it meant duty—duty with the implied sacrifice of self, duty associated with submission to Jehovah, "the Lord." Not always is the wisdom of Ben Sira worthy of this lofty description—Mr. Worldly Wiseman might often quote him comfortably—but, reading the books through, it may justly be said to mean that.

It was a wisdom based on centuries of hard experience. The Jews whose philosophy, Hellenised, is here expressed, had known the extremes, and pretty well all the conditions, of life ; and every phase of their development—the slow pastoral age, the years of Egyptian bondage, the fighting days in Canaan, the periods of heroism, of kingship, of failure, of captivity, ending with the scattering of God's Chosen, never to be gathered again into one local community—was remembered with burning memory, though it was not without balm. We have, then, in these books, the settled philosophy, characteristically eastern, which, while remembering the pain of the past, makes the best of present blessings.

Life, as shown in these wisdom-books, is a shadowy affair. We have the experienced patriarch's view of it as a business to which, uninvited, man was put to be got through manfully. "We also, as soon as we were born, ceased to be"—how sombrely true are those words!—and "Our allotted time is the passing of a shadow." Yes : but the snatched fragment of fleeting time contains an opportunity for knowing truth and practising wisdom. "My Soul," says *Ecclesiasticus*, "prove thy soul in thy life." There we find the kernel of all this philosophy. Existence on earth is the opportunity for duty : do it—now ! Other passages, no doubt, could be quoted, giving a cruder meaning to the message of these books ; but mine, I claim, is the truest. Wisdom calls for duty : duty necessitates discipline. Again and again that truth is asserted and that note struck. Sometimes

Ben Sira carries the call for discipline to undue length, in connection with the upbringing of children, for example, as did Solomon the King when he advised that unsparing use of the rod which our fathers took too literally; but, justly, these writers, knowing the people of their and our days, insist on the absolute necessity of discipline in every walk of life. The writer of *The Wisdom of Solomon*—loftier and deeper was he than Ben Sira—goes further yet, for, after saying that Wisdom "is radiant and fadeth not away," he proceeds to assert that "her true beginning is desire of discipline." The pupil must wish and seek as well as the master teach; and then, the reward, "All the gold of the earth in her presence is a little sand," and "in kinship with wisdom is immortality." The immortality promised in the Apocrypha is, however, only a flicker and vague, yet is it something considering the time of the writing, for from the feeblest sparks may spring, as from those sparks there sprang, consuming flames and light, life-giving.

There is a side to the teaching of *Ecclesiasticus* which is not to be ignored, as it represents the duller facets of the great jewels of eastern wisdom. Ben Sira abused woman badly. She was to him, as she is still to others not only in the unmoving orient, a chattel for degraded uses; a chattering burden; untrustworthy, mischievous; a hewer of wood and drawer of water for her generous master, man. He bluntly represents a woman's wickedness as wickedness at its worst. His advice of how to treat a daughter is, to put it mildly, unpleasant.

As for the nagging housewife—were the tents and habitations of Israel so heavily afflicted?—the nuisance inspired him to a simile, "As the going up of a sandy way is to the feet of the aged, so is the wife full of words to a quiet man."

To pass to lesser things, Ben Sira could not suffer fools gladly. The fact that so few Jews fail in the characteristics of shrewdness and practical commonsense must largely be due to the harsh, ironical things said of fools again, again, and ever again, in their much-studied literature. "The discourse of a fool is like a burden in the way." One can almost hear the sage yawning at the close of a bout of boredom. "The life of a fool is worse than death." This is final enough. So, also, of the man, too talkative. "Contend not with a man that is full of tongue, and heap not wood upon his fire." The spirit and picture in those words—there are many such sayings in these ripe and stimulating books—are vivid: they fit these our times as they did the days of Jesus, son of Sirach. Indeed, there is nothing new! The ninny, the bore, the nagging wife, the man of empty tongue, Paul Pry, Sir Peter Pomposity—these and many others, a tiresome company, are of the eternal people, they who can never die. Ben Sira shows that he knew them well. So also—so alas!—do we.

Of various aspects of work he speaks: the dignity of labour was hardly realised in those very pre-Carlylean days. His advice to masters is shrewd—"Be not as a lion in thy house, nor fanciful among thy servants"—and (probably with the prototype

of Jeames in his mind's eye) contemptuous. "Fodder, a stick and burdens for an ass; bread, and discipline and work for a servant"—which is reminiscent of the sea-captain who, to keep his crew from grumbling in idleness, set them in spare hours to scrape the rust from the anchor-chains. There is, however, a broader spirit and more humanity in his consideration of the workers in the fields and their aristocratic brothers in industry, the artisan-artists, makers of the useful and beautiful, the graver, the smith, and the potter. Of them he points a contrast which indirectly exalts what we call the glory of the work. Here are words shrewd, pregnant with meaning, worthy to be noted and kept in remembrance:

"The wisdom of the scribe cometh by opportunity of leisure, and he that hath little business shall become wise.

"How shall he become wise that holdeth the plough, that glorieth in the shaft of the goad, that driveth oxen and is occupied in their labours, and whose discourse is of the stock of bulls?"

(Ecclus. xxxviii.).

I need quote no more of this passage, as it is to be read in the pages that follow. It is but one instance, of many, showing the insight and truth, applicable to all times, of Ben Sira's philosophy.

In the small affairs of every day these sages can help us: and they—especially the writer of *The Wisdom of Solomon*—are not unmindful of the larger life, the lighted truths, the eternal verities.

These wisdom-books taken together, as we are taking them, give helpful, strengthening counsel on the great and the little troubles, fears, comforts, questions which—all in a tangle and somehow—comprise human life.

Death these writers could contemplate with a resignation which challenges comparison with the attitude of Omar, who was, before all else, anxious to squeeze wine from the grapes and to take and give kisses while still the sun was shining; he knowing full well that in the emptiness and darkness to come there could be no joys of company, no laughter, wine, or love such as he lived for: a sorry delight wedded to a sorrier expectation, given to us, as it is, in verses so moving and sweet that they accentuate the sadness ever brooding. "Fear not the sentence of death, remember them that have been before thee and that come after," is a far nobler appeal to those who tremble at the thought of the coming of the grey angel. And still there is God. "The Eyes of the Lord are ten-thousand times brighter than the sun." He is omniscient and rules with beneficence; that confidence which the Jews in their religion created was not extinguished, despite past trouble and great national disappointments. As to the manner of travelling along the road of life, between the dim but certain gates of birth and death: "One praying and another cursing, whose voice will the Lord listen to?" These sayings show how well they view man in the individual and the abstract: for what always tells is character. "A man's attire, and grinning laughter and gait shew what he is," and—this to be

remembered by the public man whose heart is breaking from the ingratitude of those he serves, whose shoulders are galled by the thankless burden which duty has compelled him to bear—"The man of low estate may be pardoned in mercy, but mighty men shall be searched out mightily." On that true note—a strengthening message from the east to the duty-doers of all times—it is well to close.

THE WISDOM OF SOLOMON

1 Love righteousness, ye that be judges of the earth, think ye of the Lord with a good mind, and in singleness of heart seek ye him;

Because he is found of them that tempt him not, and is manifested to them that do not distrust him.

For crooked thoughts separate from God; and the supreme Power, when it is brought to the proof, putteth to confusion the foolish:

Because wisdom will not enter into a soul that deviseth evil, nor dwell in a body that is held in pledge by sin.

For a holy spirit of discipline will flee deceit, and will start away from thoughts that are without understanding, and will be put to confusion when unrighteousness hath come in.

For wisdom is a spirit that loveth man, and she will not hold a blasphemer guiltless for his lips; because God beareth witness of his reins, and is a true overseer of his heart, and a hearer of his tongue:

Because the spirit of the Lord hath filled the world, and that which holdeth all things together hath knowledge of every voice.

Therefore no man that uttereth unrighteous things

shall be unseen ; neither shall Justice, when it convicteth, pass him by.

For in the midst of his counsels the ungodly shall be searched out ; and the sound of his words shall come unto the Lord to bring to conviction his lawless deeds :

Because there is an ear of jealousy that listeneth to all things, and the noise of murmurings is not hid.

Beware then of unprofitable murmuring, and refrain your tongue from backbiting ; because no secret utterance shall go on its way void, and a mouth that belieth destroyeth a soul.

Court not death in the error of your life ; neither draw upon yourselves destruction by the works of your hands :

Because God made not death ; neither delighteth he when the living perish :

For he created all things that they might have being : and the generative powers of the world are healthsome, and there is no poison of destruction in them : nor hath Hades royal dominion upon earth,

For righteousness is immortal :

But ungodly men by their hands and their words called death unto them : deeming him a friend they consumed away, and they made a covenant with him, because they are worthy to be of his portion.

2 For they said within themselves, reasoning not aright, Short and sorrowful is our life ; and there is no healing when a man cometh to his end, and none was ever known that gave release from Hades.

Because by mere chance were we born, and here-

after we shall be as though we had never been: because the breath in our nostrils is smoke, and while our heart beateth reason is a spark,

Which being extinguished, the body shall be turned into ashes, and the spirit shall be dispersed as thin air;

And our name shall be forgotten in time, and no man shall remember our works; and our life shall pass away as the traces of a cloud, and shall be scattered as is a mist, when it is chased by the beams of the sun, and overcome by the heat thereof.

For our allotted time is the passing of a shadow, and our end retreateth not; because it is fast sealed, and none turneth it back.

Come therefore and let us enjoy the good things that now are; and let us use the creation with all our soul as youth's possession.

Let us fill ourselves with costly wine and perfumes; and let no flower of spring pass us by:

Let us crown ourselves with rose-buds, before they be withered:

Let none of us go without his share in our proud revelry: everywhere let us leave tokens of our mirth; because this is our portion, and our lot is this.

Let us oppress the righteous poor; let us not spare the widow, nor reverence the hairs of the old man gray for length of years.

But let our strength be to us a law of righteousness; for that which is weak is found to be of no service,

But let us lie in wait for the righteous man, because he is of disservice to us, and is contrary to

our works, and upbraideth us with sins against the law, and layeth to our charge sins against our discipline.

He professeth to have knowledge of God, and nameth himself servant of the Lord.

He became to us a reproof of our thoughts.

He is grievous unto us even to behold, because his life is unlike other men's, and his paths are of strange fashion.

We were accounted of him as base metal, and he abstaineth from our ways as from uncleannesses. The latter end of the righteous he calleth happy: and he vaunteth that God is his father.

Let us see if his words be true, and let us try what shall befall in the ending of his life.

For if the righteous man is God's son, he will uphold him, and he will deliver him out of the hand of his adversaries.

With outrage and torture let us put him to the test, that we may learn his gentleness, and may prove his patience under wrong.

Let us condemn him to a shameful death; for he shall be visited according to his words.

Thus reasoned they, and they were led astray; for their wickedness blinded them,

And they knew not the mysteries of God, neither hoped they for wages of holiness, nor did they judge that there is a prize for blameless souls.

Because God created man for incorruption, and made him an image of his own proper being;

But by the envy of the devil death entered into

the world, and they that are of his portion make trial thereof.

3 But the souls of the righteous are in the hand of God, and no torment shall touch them.

In the eyes of the foolish they seemed to have died ; and their departure was accounted to be their hurt,

And their journeying away from us to be their ruin : but they are in peace.

For even if in the sight of men they be punished, their hope is full of immortality ;

And having borne a little chastening, they shall receive great good ; because God made trial of them, and found them worthy of himself.

As gold in the furnace he proved them, and as a whole burnt offering he accepted them.

And in the time of their visitation they shall shine forth, and as sparks among stubble they shall run to and fro.

They shall judge nations, and have dominion over peoples ; and the Lord shall reign over them for evermore.

They that trust on him shall understand truth, and the faithful shall abide with him in love ; because grace and mercy are to his chosen.

But the ungodly shall be requited even as they reasoned, they which lightly regarded the righteous man, and revolted from the Lord ;

(For he that setteth at nought wisdom and discipline is miserable ;) and void is their hope and their toils unprofitable, and useless are their works :

Their wives are foolish, and wicked are their children ;

Accursed is their begetting. Because happy is the barren that is undefiled, she who hath not conceived in transgression ; she shall have fruit when God visiteth souls.

And happy is the eunuch which hath wrought no lawless deed with his hands, nor imagined wicked things against the Lord ; for there shall be given him for his faithfulness a peculiar favour, and a lot in the sanctuary of the Lord more delightsome than wife or children.

For good labours have fruit of great renown ; and the root of understanding cannot fail.

But children of adulterers shall not come to maturity, and the seed of an unlawful bed shall vanish away.

For if they live long, they shall be held in no account, and at the last their old age shall be without honour.

And if they die quickly, they shall have no hope, nor in the day of decision shall they have consolation.

For the end of an unrighteous generation is always grievous.

4 Better than this is childlessness with virtue ; for in the memory of virtue is immortality : because it is recognised both before God and before men.

When it is present, men imitate it ; and they long after it when it is departed : and throughout all time it marcheth crowned in triumph, victorious in the strife for the prizes that are undefiled.

But the multiplying brood of the ungodly shall

be of no profit, and with bastard slips they shall not strike deep root, nor shall they establish a sure hold.

For even if these put forth boughs and flourish for a season, yet, standing unsure, they shall be shaken by the wind, and by the violence of winds they shall be rooted out.

Their branches shall be broken off before they come to maturity, and their fruit shall be useless, never ripe to eat, and fit for nothing.

For children unlawfully begotten are witnesses of wickedness against parents when God searcheth them out.

But a righteous man, though he die before his time, shall be at rest.

(For honourable old age is not that which standeth in length of time, nor is its measure given by number of years :

But understanding is gray hairs unto men, and an unspotted life is ripe old age.)

Being found well-pleasing unto God he was beloved of him, and while living among sinners he was translated :

He was caught away, lest wickedness should change his understanding, or guile deceive his soul.

(For the bewitching of naughtiness bedimmeth the things which are good, and the giddy whirl of desire perverteth an innocent mind.)

Being made perfect in a little while, he fulfilled long years ;

For his soul was pleasing unto the Lord : therefore hasted he out of the midst of wickedness.

But as for the peoples, seeing and understanding not, neither laying this to heart, that grace and mercy are with his chosen, and that he visiteth his holy ones:—

But a righteous man that is dead shall condemn the ungodly that are living, and youth that is quickly perfected the many years of an unrighteous man's old age;

For the ungodly shall see a wise man's end, and shall not understand what the Lord purposed concerning him, and for what he safely kept him:—

They shall see, and they shall despise; but them the Lord shall laugh to scorn. And after this they shall become a dishonoured carcase, and a reproach among the dead for ever:

Because he shall dash them speechless to the ground, and shall shake them from the foundations, and they shall lie utterly waste, and they shall be in anguish, and their memory shall perish.

They shall come, when their sins are reckoned up, with coward fear; and their lawless deeds shall convict them to their face.

5 Then shall the righteous man stand in great boldness before the face of them that afflicted him, and them that make his labours of no account.

When they see it, they shall be troubled with terrible fear, and shall be amazed at the marvel of God's salvation.

They shall say within themselves repenting, and for distress of spirit shall they groan, This was he

whom aforetime we had in derision, and made a parable of reproach :

We fools accounted his life madness, and his end without honour :

How was he numbered among sons of God ? and how is his lot among saints ?

Verily we went astray from the way of truth, and the light of righteousness shined not for us, and the sun rose not for us.

We took our fill of the paths of lawlessness and destruction, and we journeyed through trackless deserts, but the way of the Lord we knew not.

What did our arrogancy profit us ? and what good have riches and vaunting brought us ?

Those things all passed away as a shadow, and as a message that runneth by :

As a ship passing through the billowy water, whereof, when it is gone by, there is no trace to be found, neither pathway of its keel in the billows :

Or as when a bird flieth through the air, no token of her passage is found, but the light wind, lashed with the stroke of her pinions, and rent asunder with the violent rush of the moving wings, is passed through, and afterwards no sign of her coming is found therein :

Or as when an arrow is shot at a mark, the air disparted closeth up again immediately, so that men know not where it passed through :

So we also, as soon as we were born, ceased to be : and of virtue we had no sign to shew, but in our wickedness we were utterly consumed.

Because the hope of the ungodly man is as chaff carried by the wind, and as foam vanishing before a tempest; and is scattered as smoke is scattered by the wind, and passeth by as the remembrance of a guest that tarrieth but a day.

But the righteous live for ever, and in the Lord is their reward, and the care for them with the Most High.

Therefore shall they receive the crown of royal dignity and the diadem of beauty from the Lord's hand; because with his right hand shall he cover them, and with his arm shall he shield them.

He shall take his jealousy as complete armour, and shall make the whole creation his weapons for vengeance on his enemies:

He shall put on righteousness as a breastplate, and shall array himself with judgement unfeigned as with a helmet;

He shall take holiness as an invincible shield,

And he shall sharpen stern wrath for a sword: and the world shall go forth with him to fight against his insensate foes.

Shafts of lightning shall fly with true aim, and from the clouds, as from a well drawn bow, shall they leap to the mark.

And as from an engine of war shall be hurled hailstones full of wrath; the water of the sea shall be angered against them, and rivers shall sternly overwhelm them;

A mighty blast shall encounter them, and as a tempest shall it winnow them away: and so shall

lawlessness make all the land desolate, and their evil-doing shall overturn the thrones of princes.

6 Hear therefore, ye kings, and understand; learn, ye judges of the ends of the earth :

Give ear, ye that have dominion over much people, and make your boast in multitudes of nations.

Because your dominion was given you from the Lord, and your sovereignty from the Most High; who shall search out your works, and shall make inquisition of your counsels :

Because being officers of his kingdom ye did not judge aright, neither kept ye law, nor walked after the counsel of God.

Awfully and swiftly shall he come upon you; because a stern judgement befalleth them that be in high place :

For the man of low estate may be pardoned in mercy, but mighty men shall be searched out mightily.

For the Sovereign Lord of all will not refrain himself for any man's person, neither will he reverence greatness ; because it is he that made both small and great, and alike he taketh thought for all ;

But strict is the scrutiny that cometh upon the powerful.

Unto you, therefore, O princes, are my words, that ye may learn wisdom and fall not from the right way.

For they that have kept holily the things that are holy shall themselves be hallowed ; and they

that have been taught them shall find what to answer ;

Set your desire therefore on my words ; long for them, and ye shall be trained by their discipline.

Wisdom is radiant and fadeth not away ; and easily is she beheld of them that love her, and found of them that seek her.

She forestalleth them that desire to know her, making herself first known.

He that riseth up early to seek her shall have no toil, for he shall find her sitting at his gates.

For to think upon her is perfectness of understanding, and he that watcheth for her sake shall quickly be free from care.

Because she goeth about, herself seeking them that are worthy of her, and in their paths she appeareth unto them graciously, and in every purpose she meeteth them.

For her true beginning is desire of discipline ; and the care for discipline is love of her ;

And love of her is observance of her laws ; and to give heed to her laws confirmeth incorruption ;

And incorruption bringeth near unto God ;

So then desire of wisdom promoteth to a kingdom.

If therefore ye delight in thrones and sceptres, ye princes of peoples, honour wisdom, that ye may reign for ever.

But what wisdom is, and how she came into being, I will declare, and I will not hide mysteries from you ; but I will trace her out from the beginning of

creation, and bring the knowledge of her into clear light, and I will not pass by the truth;

Neither indeed will I take pining envy for my companion in the way, because envy shall have no fellowship with wisdom.

But a multitude of wise men is salvation to the world, and an understanding king is tranquillity to his people.

Wherefore be disciplined by my words, and thereby shall ye profit.

7 I myself also am mortal, like to all, and am sprung from one born of the earth, the man first formed,

And in the womb of a mother was I moulded into flesh in the time of ten months, being compacted in blood of the seed of man and pleasure that came with sleep.

And I also, when I was born, drew in the common air, and fell upon the kindred earth, uttering, like all, for my first voice, the selfsame wail:

In swaddling clothes was I nursed, and with watchful cares.

For no king had any other first beginning;

But all men have one entrance into life, and a like departure.

For this cause I prayed, and understanding was given me: I called upon God, and there came to me a spirit of wisdom.

I preferred her before sceptres and thrones, and riches I esteemed nothing in comparison of her.

Neither did I liken to her any priceless gem, be-

cause all the gold of the earth in her presence is a little sand, and silver shall be accounted as clay before her.

Above health and comeliness I loved her, and I chose to have her rather than light, because her bright shining is never laid to sleep.

But with her there came to me all good things together, and in her hands innumerable riches:

And I rejoiced over them all because wisdom leadeth them; though I knew not that she was the mother of them.

As I learned without guile, I impart without grudging; I do not hide her riches.

For she is unto men a treasure that faileth not, and they that use it obtain friendship with God, commended to him by the gifts which they through discipline present to him.

But to me may God give to speak with judgement, and to conceive thoughts worthy of what hath been given me; because himself is one that guideth even wisdom and that correcteth the wise.

For in his hand are both we and our words; all understanding, and all acquaintance with divers crafts.

For himself gave me an unerring knowledge of the things that are, to know the constitution of the world, and the operation of the elements;

The beginning and end and middle of times, the alternations of the solstices and the changes of seasons,

The circuits of years and the positions of stars;

The natures of living creatures and the ragings of wild beasts, the violences of winds and the thoughts of men, the diversities of plants and the virtues of roots :

All things that are either secret or manifest I learned,

For she that is the artificer of all things taught me, even wisdom.

For there is in her a spirit quick of understanding, holy, alone in kind, manifold, subtil, freely moving, clear in utterance, unpolluted, distinct, unharmed, loving what is good, keen, unhindered,

Beneficent, loving toward man, steadfast, sure, free from care, all-powerful, all-surveying, and penetrating through all spirits that are quick of understanding, pure, most subtil :

For wisdom is more mobile than any motion ; yea, she pervadeth and penetrateth all things by reason of her pureness.

For she is a breath of the power of God, and a clear effluence of the glory of the Almighty ; therefore can nothing defiled find entrance into her.

For she is an effulgence from everlasting light, and an unspotted mirror of the working of God, and an image of his goodness.

And she, being one, hath power to do all things ; and remaining in herself, reneweth all things : and from generation to generation passing into holy souls she maketh men friends of God and prophets.

For nothing doth God love save him that dwelleth with wisdom.

For she is fairer than the sun, and above all the constellations of the stars: being compared with light, she is found to be before it;

For to the light of day succeedeth night, but against wisdom evil doth not prevail;

8 But she reacheth from one end of the world to the other with full strength, and ordereth all things graciously.

Her I loved and sought out from my youth, and I sought to take her for my bride, and I became enamoured of her beauty.

She glorifieth her noble birth in that it is given her to live with God, and the Sovereign Lord of all loved her.

For she is initiated into the knowledge of God, and she chooseth out for him his works.

But if riches are a desired possession in life, what is richer than wisdom, which worketh all things?

And if understanding worketh, who more than wisdom is an artificer of the things that are?

And if a man loveth righteousness, the fruits of wisdom's labour are virtues, for she teacheth soberness and understanding, righteousness and courage; and there is nothing in life for men more profitable than these.

And if a man longeth even for much experience, she knoweth the things of old, and divineth the things to come: she understandeth subtilties of speeches and interpretations of dark sayings: she foreseeth signs and wonders, and the issues of seasons and times.

I determined therefore to take her unto me to live with me, knowing that she is one who would give me good thoughts for counsel, and encourage me in cares and grief.

Because of her I shall have glory among multitudes, and honour in the sight of elders, though I be young.

I shall be found of a quick conceit when I give judgement, and in the presence of princes I shall be admired.

When I am silent, they shall wait for me; and when I open my lips, they shall give heed unto me; and if I continue speaking, they shall lay their hand upon their mouth.

Because of her I shall have immortality, and leave behind an eternal memory to them that come after me.

I shall govern peoples, and nations shall be subjected to me.

Dread princes shall fear me when they hear of me: among my people I shall shew myself a good ruler, and in war courageous.

When I am come into my house, I shall find rest with her; for converse with her hath no bitterness, and to live with her hath no pain, but gladness and joy.

When I considered these things in myself, and took thought in my heart how that in kinship unto wisdom is immortality,

And in her friendship is good delight, and in the labours of her hands is wealth that faileth not, and in assiduous communing with her is understanding, and great renown in having fellowship with her words, I went about seeking how to take her unto myself.

Now I was a child of parts, and a good soul fell to my lot;

Nay rather, being good, I came into a body undefiled.

But perceiving that I could not otherwise possess wisdom except God gave her me (yea and to know by whom the grace is given, this too came of understanding), I pleaded with the Lord and besought him, and with my whole heart I said,

9 O God of the fathers, and Lord who keepest thy mercy, who madest all things by thy word;

And by thy wisdom thou formedst man, that he should have dominion over the creatures that were made by thee,

And rule the world in holiness and righteousness, and execute judgement in uprightness of soul;

Give me wisdom, her that sitteth by thee on thy throne; and reject me not from among thy servants:

Because I am thy bondman and the son of thy handmaid, a man weak and short-lived, and of small power to understand judgement and laws.

For even if a man be perfect among the sons of men, yet if the wisdom that cometh from thee be not with him, he shall be held in no account.

Thou didst choose me before my brethren to be king of thy people, and to do judgement for thy sons and daughters.

Thou gavest command to build a sanctuary in thy holy mountain, and an altar in the city of thy habitation, a copy of the holy tabernacle which thou preparedst aforehand from the beginning.

And with thee is wisdom, which knoweth thy works, and was present when thou wast making the world, and which understandeth what is pleasing in thine eyes, and what is right according to thy commandments.

Send her forth out of the holy heavens, and from the throne of thy glory bid her come, that being present with me she may toil with me, and that I may learn what is well-pleasing before thee.

For she knoweth all things and hath understanding thereof, and in my doings she shall guide me in ways of soberness, and she shall guard me in her glory.

And so shall my works be acceptable, and I shall judge thy people righteously, and I shall be worthy of my father's throne.

For what man shall know the counsel of God? or who shall conceive what the Lord willeth?

For the thoughts of mortals are timorous, and our devices are prone to fail.

For a corruptible body weigheth down the soul, and the earthly frame lieth heavy on a mind that is full of cares.

And hardly do we divine the things that are on earth, and the things that are close at hand we find with labour; but the things that are in the heavens who ever yet traced out?

And who ever gained knowledge of thy counsel, except thou gavest wisdom, and sentest thy holy spirit from on high?

And it was thus that the ways of them which are on earth were corrected, and men were taught the things that are pleasing unto thee; and through wisdom were they saved.

THE WISDOM OF JESUS THE SON OF SIRACH

OR

ECCLESIASTICUS

1 All wisdom cometh from the Lord, and is with him for ever.

The sand of the seas, and the drops of rain, and the days of eternity, who shall number?

The height of the heaven, and the breadth of the earth, and the deep, and wisdom, who shall search them out?

Wisdom hath been created before all things, and the understanding of prudence from everlasting.

To whom hath the root of wisdom been revealed? and who hath known her shrewd counsels?

There is one wise, greatly to be feared, the Lord sitting upon his throne:

He created her, and saw, and numbered her, and poured her out upon all his works.

She is with all flesh according to his gift; and he gave her freely to them that love him.

The fear of the Lord is glory, and exultation, and gladness, and a crown of rejoicing.

The fear of the Lord shall delight the heart, and shall give gladness, and joy, and length of days.

Whoso feareth the Lord, it shall go well with him at the last, and in the day of his death he shall be blessed.

To fear the Lord is the beginning of wisdom ; and it was created together with the faithful in the womb.

With men she laid an eternal foundation ; and with their seed shall she be had in trust.

To fear the Lord is the fulness of wisdom ; and she satiateth men with her fruits.

She shall fill all her house with desirable things, and her garners with her produce.

The fear of the Lord is the crown of wisdom, making peace and perfect health to flourish.

He both saw and numbered her ; he rained down skill and knowledge of understanding, and exalted the honour of them that hold her fast.

To fear the Lord is the root of wisdom ; and her branches are length of days.

Unjust wrath can never be justified ; for the sway of his wrath is his downfall.

A man that is longsuffering will bear for a season, and afterwards gladness shall spring up unto him :

He will hide his words for a season, and the lips of many shall tell forth his understanding.

A parable of knowledge is in the treasures of wisdom ; but godliness is an abomination to a sinner.

If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee freely :

For the fear of the Lord is wisdom and instruction ; and in faith and meekness is his good pleasure.

Disobey not the fear of the Lord; and come not unto him with a double heart.

Be not a hypocrite in the mouths of men; and take good heed to thy lips.

Exalt not thyself, lest thou fall, and bring dishonour upon thy soul; and so the Lord shall reveal thy secrets, and shall cast thee down in the midst of the congregation; because thou camest not unto the fear of the Lord, and thy heart was full of deceit.

2 My son, if thou comest to serve the Lord, prepare thy soul for temptation.

Set thy heart aright, and constantly endure, and make not haste in time of calamity.

Cleave unto him, and depart not, that thou mayest be increased at thy latter end.

Accept whatsoever is brought upon thee, and be longsuffering when thou passeth into humiliation.

For gold is tried in the fire, and acceptable men in the furnace of humiliation.

Put thy trust in him, and he will help thee: order thy ways aright, and set thy hope on him.

Ye that fear the Lord, wait for his mercy; and turn not aside, lest ye fall.

Ye that fear the Lord, put your trust in him; and your reward shall not fail.

Ye that fear the Lord, hope for good things, and for eternal gladness and mercy.

Look at the generations of old, and see: who did ever put his trust in the Lord, and was ashamed? or who did abide in his fear, and was forsaken? or who did call upon him, and he despised him?

For the Lord is full of compassion and mercy; and he forgiveth sins, and saveth in time of affliction.

Woe unto fearful hearts, and to faint hands, and to the sinner that goeth two ways!

Woe unto the faint heart! for it believeth not; therefore shall it not be defended.

Woe unto you that have lost your patience! and what will ye do when the Lord shall visit you?

They that fear the Lord will not disobey his words; and they that love him will keep his ways.

They that fear the Lord will seek his good pleasure; and they that love him shall be filled with the law.

They that fear the Lord will prepare their hearts, and will humble their souls in his sight, saying,

We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so also is his mercy.

3 Hear me your father, O my children, and do thereafter, that ye may be saved.

For the Lord hath given the father glory as touching the children, and hath confirmed the judgemen of the mother as touching the sons.

He that honoureth his father shall make atonement for sins:

And he that giveth glory to his mother is as one that layeth up treasure.

Whoso honoureth his father shall have joy of his children; and in the day of his prayer he shall be heard.

He that giveth glory to his father shall have length of days; and he that hearkeneth unto the Lord shall bring rest unto his mother,

And will do service under his parents, as unto masters.

In deed and word honour thy father, that a blessing may come upon thee from him.

For the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out the foundations.

Glorify not thyself in the dishonour of thy father; for thy father's dishonour is no glory unto thee.

For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to her children.

My son, help thy father in his old age; and grieve him not as long as he liveth.

And if he fail in understanding, have patience with him; and dishonour him not while thou art in thy full strength.

For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up.

In the day of thine affliction it shall remember thee; as fair weather upon ice, so shall thy sins also melt away.

He that forsaketh his father is as a blasphemer; and he that provoketh his mother is cursed of the Lord.

My son, go on with thy business in meekness; so shalt thou be beloved of an acceptable man.

The greater thou art, humble thyself the more, and thou shalt find favour before the Lord.

For great is the potency of the Lord, and he is glorified of them that are lowly.

Seek not things that are too hard for thee, and search not out things that are above thy strength.

The things that have been commanded thee, think thereupon ; for thou hast no need of the things that are secret.

Be not over busy in thy superfluous works : for more things are shewed unto thee than men can understand.

For the conceit of many hath led them astray ; and evil surmising hath caused their judgement to slip.

A stubborn heart shall fare ill at the last ; and he that loveth danger shall perish therein.

A stubborn heart shall be laden with troubles ; and the sinner shall heap sin upon sin.

The calamity of the proud is no healing ; for a plant of wickedness hath taken root in him.

The heart of the prudent will understand a parable ; and the ear of a listener is the desire of a wise man.

Water will quench a flaming fire ; and almsgiving will make atonement for sins.

He that requiteth good turns is mindful of that which cometh afterward ; and in the time of his falling he shall find a support.

4 My son, deprive not the poor of his living, and make not the needy eyes to wait long.

Make not a hungry soul sorrowful; neither provoke a man in his distress.

To a heart that is provoked add not more trouble; and defer not to give to him that is in need.

Reject not a suppliant in his affliction; and turn not away thy face from a poor man.

Turn not away thine eye from one that asketh of thee, and give none occasion to a man to curse thee:

For if he curse thee in the bitterness of his soul, he that made him will hear his supplication.

Get thyself the love of the congregation; and to a great man bow thy head.

Incline thine ear to a poor man, and answer him with peaceable words in meekness.

Deliver him that is wronged from the hand of him that wrongeth him; and be not fainthearted in giving judgement.

Be as a father unto the fatherless, and instead of a husband unto their mother: so shalt thou be as a son of the Most High, and he shall love thee more than thy mother doth.

Wisdom exalteth her sons, and taketh hold of them that seek her.

He that loveth her loveth life; and they that seek to her early shall be filled with gladness.

He that holdeth her fast shall inherit glory; and where he entereth, the Lord will bless.

They that do her service shall minister to the Holy One; and them that love her the Lord doth love.

He that giveth ear unto her shall judge the nations;

and he that giveth heed unto her shall dwell securely.

If he trust her, he shall inherit her; and his generations shall have her in possession.

For at the first she will walk with him in crooked ways, and will bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her judgements:

Then will she return again the straight way unto him, and will gladden him, and reveal to him her secrets.

If he go astray, she will forsake him, and give him over to his fall.

Observe the opportunity, and beware of evil; and be not ashamed concerning thy soul.

For there is a shame that bringeth sin; and there is a shame that is glory and grace.

Accept not the person of any against thy soul; and reverence no man unto thy falling.

Refrain not speech, when it tendeth to safety; and hide not thy wisdom for the sake of fair-seeming.

For by speech wisdom shall be known; and instruction by the word of the tongue.

Speak not against the truth; and be abashed for thine ignorance.

Be not ashamed to make confession of thy sins; and force not the current of the river.

Lay not thyself down for a fool to tread upon; and accept not the person of one that is mighty.

Strive for the truth unto death, and the Lord God shall fight for thee.

Be not hasty in thy tongue, and in thy deeds slack and remiss.

Be not as a lion in thy house, nor fanciful among thy servants.

Let not thine hand be stretched out to receive, and closed when thou shouldest repay.

5 Set not thy heart upon thy goods; and say not, They are sufficient for me.

Follow not thine own mind and thy strength, to walk in the desires of thy heart;

And say not, Who shall have dominion over me? for the Lord will surely take vengeance on thee.

Say not, I sinned, and what happened unto me? for the Lord is longsuffering.

Concerning atonement, be not without fear, to add sin upon sins:

And say not, His compassion is great; he will be pacified for the multitude of my sins: for mercy and wrath are with him, and his indignation will rest upon sinners.

Make no tarrying to turn to the Lord; and put not off from day to day: for suddenly shall the wrath of the Lord come forth; and thou shalt perish in the time of vengeance.

Set not thine heart upon unrighteous gains: for thou shalt profit nothing in the day of calamity.

Winnow not with every wind, and walk not in every path: thus doeth the sinner that hath a double tongue.

Be stedfast in thy understanding; and let thy word be one.

Be swift to hear; and with patience make thine answer.

If thou hast understanding, answer thy neighbour; and if not, let thy hand be upon thy mouth.

Glory and dishonour is in talk: and the tongue of a man is his fall.

Be not called a whisperer; and lie not in wait with thy tongue: for upon the thief there is shame, and an evil condemnation upon him that hath a double tongue.

In a great matter and in a small be not ignorant;

6 And instead of a friend become not an enemy; for an evil name shall inherit shame and reproach: even so shall the sinner that hath a double tongue.

Exalt not thyself in the counsel of thy soul; that thy soul be not torn in pieces as a bull:

Thou shalt eat up thy leaves, and destroy thy fruits, and leave thyself as a dry tree.

A wicked soul shall destroy him that hath gotten it, and shall make him a laughing-stock to his enemies.

Sweet words will multiply a man's friends; and a fair-speaking tongue will multiply courtesies.

Let those that are at peace with thee be many; but thy counsellors one of a thousand.

If thou wouldest get thee a friend, get him by proving, and be not in haste to trust him.

For there is a friend that is so for his own occasion; and he will not continue in the day of thy affliction.

And there is a friend that turneth to enmity; and he will discover strife to thy reproach.

And there is a friend that is a companion at the table; and he will not continue in the day of thy affliction.

And in thy prosperity he will be as thyself, and will be bold over thy servants:

If thou shalt be brought low, he will be against thee, and will hide himself from thy face.

Separate thyself from thine enemies; and beware of thy friends.

A faithful friend is a strong defence; and he that hath found him hath found a treasure.

There is nothing that can be taken in exchange for a faithful friend; and his excellency is beyond price.

A faithful friend is a medicine of life; and they that fear the Lord shall find him.

He that feareth the Lord directeth his friendship aright; for as he is, so is his neighbour also.

My son, gather instruction from thy youth up: and even unto hoar hairs thou shalt find wisdom.

Come unto her as one that ploweth and soweth, and wait for her good fruits; for thy toil shall be little in the tillage of her, and thou shalt eat of her fruits right soon.

How exceeding harsh is she to the unlearned! and he that is without understanding will not abide in her.

As a mighty stone of trial shall she rest upon him; and he will not delay to cast her from him.

For wisdom is according to her name; and she is not manifest unto many.

Give ear, my son, and accept my judgement, and refuse not my counsel,
And bring thy feet into her fetters, and thy neck into her chain.
Put thy shoulder under her, and bear her, and be not grieved with her bonds.
Come unto her with all thy soul, and keep her ways with thy whole power.
Search, and seek, and she shall be made known unto thee; and when thou hast got hold of her, let her not go.
For at the last thou shalt find her rest; and she shall be turned for thee into gladness.
And her fetters shall be to thee for a covering of strength, and her chains for a robe of glory.
For there is a golden ornament upon her, and her bands are a riband of blue.
Thou shalt put her on as a robe of glory, and shalt array thee with her as a crown of rejoicing.

My son, if thou wilt, thou shalt be instructed; and if thou wilt yield thy soul, thou shalt be prudent.
If thou love to hear, thou shalt receive; and if thou incline thine ear, thou shalt be wise.
Stand thou in the multitude of the elders; and whoso is wise, cleave thou unto him.
Be willing to listen to every godly discourse; and let not the proverbs of understanding escape thee.
If thou seest a man of understanding, get thee

betimes unto him, and let thy foot wear out the steps of his doors.

Let thy mind dwell upon the ordinances of the Lord, and meditate continually in his commandments: he shall establish thine heart, and thy desire of wisdom shall be given unto thee.

7 Do no evil, so shall no evil overtake thee.

Depart from wrong, and it shall turn aside from thee.

My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold.

Seek not of the Lord preeminence, neither of the king the seat of honour.

Justify not thyself in the presence of the Lord; and display not thy wisdom before the king

Seek not to be a judge, lest thou be not able to take away iniquities; lest haply thou fear the person of a mighty man, and lay a stumblingblock in the way of thy uprightness.

Sin not against the multitude of the city, and cast not thyself down in the crowd.

Bind not up sin twice; for in one sin thou shalt not be unpunished.

Say not, He will look upon the multitude of my gifts, and when I offer to the Most High God, he will accept it.

Be not fainthearted in thy prayer; and neglect not to give alms.

Laugh not a man to scorn when he is in the bitterness of his soul; for there is one who humbleth and exalteth.

Devise not a lie against thy brother; neither do the like to a friend.

Love not to make any manner of lie; for the custom thereof is not for good.

Prate not in the multitude of elders; and repeat not thy words in thy prayer.

Hate not laborious work; neither husbandry, which the Most High hath ordained.

Number not thyself among the multitude of sinners: remember that wrath will not tarry.

Humble thy soul greatly; for the punishment of the ungodly man is fire and the worm.

Change not a friend for a thing indifferent; neither a true brother for the gold of Ophir.

Forgo not a wise and good wife; for her grace is above gold.

Entreat not evil a servant that worketh truly, nor a hireling that giveth thee his life.

Let thy soul love a wise servant; defraud him not of liberty.

Hast thou cattle? have an eye to them; and if they are profitable to thee, let them stay by thee.

Hast thou children? correct them, and bow down their neck from their youth.

Hast thou daughters? give heed to their body, and make not thy face cheerful toward them.

Give thy daughter in marriage, and thou shalt have accomplished a great matter: and give her to a man of understanding.

Hast thou a wife after thy mind? cast her not out: but trust not thyself to one that is hateful.

Give glory to thy father with thy whole heart; and forget not the pangs of thy mother.

Remember that of them thou wast born: and what wilt thou recompense them for the things that they have done for thee?

Fear the Lord with all thy soul; and reverence his priests.

With all thy strength love him that made thee; and forsake not his ministers.

Fear the Lord, and glorify the priest; and give him his portion, even as it is commanded thee; the firstfruits, and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the firstfruits of holy things.

Also to the poor man stretch out thy hand, that thy blessing may be perfected.

A gift hath grace in the sight of every man living, and for a dead man keep not back grace.

Be not wanting to them that weep; and mourn with them that mourn.

Be not slow to visit a sick man; for by such things thou shalt gain love.

In all thy matters remember thy last end, and thou shalt never do amiss.

8 Contend not with a mighty man, lest haply thou fall into his hands.

Strive not with a rich man, lest haply he overweigh thee: for gold hath destroyed many, and turned aside the hearts of kings.

Contend not with a man that is full of tongue, and heap not wood upon his fire.

Jest not with a rude man, lest thine ancestors be dishonoured.

Reproach not a man when he turneth from sin: remember that we are all worthy of punishment.

Dishonour not a man in his old age; for some of us also are waxing old.

Rejoice not over one that is dead: remember that we die all.

Neglect not the discourse of the wise, and be conversant with their proverbs; for of them thou shalt learn instruction, and how to minister to great men.

Miss not the discourse of the aged; for they also learned of their fathers: because from them thou shalt learn understanding, and to give answer in time of need.

Kindle not the coals of a sinner, lest thou be burned with the flame of his fire.

Rise not up from the presence of an insolent man, lest he lie in wait as an ambush for thy mouth.

Lend not to a man that is mightier than thyself; and if thou lend, be as one that hath lost.

Be not surety above thy power: and if thou be surety, take thought as one that will have to pay.

Go not to law with a judge; for according to his honour will they give judgement for him.

Go not in the way with a rash man, lest he be aggrieved with thee; for he will do according to his own will, and thou shalt perish with his folly.

Fight not with a wrathful man, and travel not with him through the desert; for blood is as nothing in his sight; and where there is no help, he will overthrow thee.

Take not counsel with a fool; for he will not be able to conceal the matter.

Do no secret thing before a stranger; for thou knowest not what he will bring forth.

Open not thine heart to every man; and let him not return thee a favour.

9 Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.

Give not thy soul unto a woman, that she should set her foot upon thy strength.

Go not to meet a woman that playeth the harlot, lest haply thou fall into her snares.

Use not the company of a woman that is a singer, lest haply thou be caught by her attempts.

Gaze not on a maid, less haply thou be trapped in her penalties.

Give not thy soul unto harlots, that thou lose not thine inheritance.

Look not round about thee in the streets of the

city, neither wander thou in the solitary places thereof.

Turn away thine eye from a comely woman, and gaze not on another's beauty: by the beauty of a woman many have been led astray; and herewith love is kindled as a fire.

Sit not at all with a woman that hath a husband; and revel not with her at the wine; lest haply thy soul turn aside unto her, and with thy spirit thou slide into destruction.

Forsake not an old friend; for the new is not comparable to him; as new wine, so is a new friend; if it become old, thou shalt drink it with gladness.

Envy not the glory of a sinner; for thou knowest not what shall be his overthrow.

Delight not in the delights of the ungodly: remember they shall not go unpunished unto the grave.

Keep thee far from the man that hath power to kill, and thou shalt have no suspicion of the fear of death: and if thou come unto him, commit no fault, lest he take away thy life: know surely that thou goest about in midst of snares, and walkest upon the battlements of a city.

As well as thou canst, guess at thy neighbours; and take counsel with the wise.

Let thy converse be with men of understanding; and let all thy discourse be in the law of the Most High.

Let just men be the companions of thy board; and let thy glorying be in the fear of the Lord.

For the hand of the artificers a work shall be commended: and he that ruleth the people shall be counted wise for his speech.

A man full of tongue is dangerous in his city; and he that is headlong in his speech shall be hated.

10 A wise judge will instruct his people; and the government of a man of understanding shall be well ordered.

As is the judge of his people, so are his ministers; and as is the ruler of the city, such are all they that dwell therein.

An uninstructed king will destroy his people; and a city will be established through the understanding of the powerful.

In the hand of the Lord is the authority of the earth; and in due time he will raise up over it one that is profitable.

In the hand of the Lord is the prosperity of a man; and upon the person of the scribe shall he lay his honour.

Be not wroth with thy neighbour for every wrong; and do nothing by works of violence.

Pride is hateful before the Lord and before men; and in the judgement of both will unrighteousness err.

Sovereignty is transferred from nation to nation,

because of iniquities, and deeds of violence, and greed of money.

Why is earth and ashes proud? because in his life he hath cast away his bowels.

It is a long disease; the physician mocketh: and he is a king to-day, and to-morrow he shall die.

For when a man is dead, he shall inherit creeping things, and beasts, and worms.

It is the beginning of pride when a man departeth from the Lord; and his heart is departed from him that made him.

For the beginning of pride is sin; and he that keepeth it will pour forth abomination. For this cause the Lord brought upon them strange calamities, and overthrew them utterly.

The Lord cast down the thrones of rulers, and set the meek in their stead.

The Lord plucked up the roots of nations, and planted the lowly in their stead.

The Lord overthrew the lands of nations, and destroyed them unto the foundations of the earth.

He took some of them away, and destroyed them, and made their memorial to cease from the earth.

Pride hath not been created for men, nor wrathful anger for the offspring of women.

What manner of seed hath honour? the seed of man. What manner of seed hath honour? they that fear the Lord. What manner of seed hath no honour? the seed of man. What manner of seed hath no honour? they that transgress the commandments.

In the midst of brethren he that ruleth them hath honour; and in the eyes of the Lord they that fear him.

The rich man, and the honourable, and the poor, their glorying is the fear of the Lord.

It is not right to dishonour a poor man that hath understanding; and it is not fitting to glorify a man that is a sinner.

The great man, and the judge, and the mighty man, shall be glorified; and there is not one of them greater than he that feareth the Lord.

Free men shall minister unto a wise servant; and a man that hath knowledge will not murmur thereat.

Be not over-wise in doing thy work; and glorify not thyself in the time of thy distress.

Better is he that laboureth, and aboundeth in all things, than he that glorifieth himself, and lacketh bread.

My son, glorify thy soul in meekness, and give it honour according to the worthiness thereof.

Who will justify him that sinneth against his own soul? and who will glorify him that dishonoureth his own life?

A poor man is glorified for his knowledge; and a rich man is glorified for his riches.

But he that is glorified in poverty, how much more in riches? and he that is inglorious in riches, how much more in poverty?

11 The wisdom of the lowly shall lift up his head, and make him to sit in the midst of great men.

Commend not a man for his beauty; and abhor not a man for his outward appearance.

The bee is little among such as fly; and her fruit is the chief of sweetmeats.

Glory not in the putting on of raiment, and exalt not thyself in the day of honour; for the works of the Lord are wonderful, and his works are hidden among men.

Many kings have sat down upon the ground; and one that was never thought of hath worn a diadem.

Many mighty men have been greatly disgraced; and men of renown have been delivered into other men's hands.

Blame not before thou hast examined: understand first, and then rebuke.

Answer not before thou hast heard; and interrupt not in the midst of speech.

Strive not in a matter that concerneth thee not; and where sinners judge, sit not thou with them.

My son, be not busy about many matters: for if thou meddle much, thou shalt not be unpunished; and if thou pursue, thou shalt not overtake; and thou shalt not escape by fleeing.

There is one that toileth, and laboureth, and maketh haste, and is so much the more behind.

There is one that is sluggish, and hath need of help, lacking in strength, and that aboundeth in poverty; and the eyes of the Lord looked upon him for good, and he set him up from his low estate,

And lifted up his head; and many marvelled at him.

Good things and evil, life and death, poverty and riches, are from the Lord.

The gift of the Lord remaineth with the godly, and his good pleasure shall prosper for ever.

There is that waxeth rich by his wariness and pinching, and this is the portion of his reward:

When he saith, I have found rest, and now will I eat of my goods; yet he knoweth not what time shall pass, and he shall leave them to others, and die.

Be stedfast in thy covenant, and be conversant therein, and wax old in thy work.

Marvel not at the works of a sinner; but trust the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord swiftly on the sudden to make a poor man rich.

The blessing of the Lord is in the reward of the godly; and in an hour that cometh swiftly he maketh his blessing to flourish.

Say not, What use is there of me? and what from henceforth shall my good things be?

Say not, I have sufficient, and from henceforth what harm shall happen unto me?

In the day of good things there is a forgetfulness of evil things; and in the day of evil things a man will not remember things that are good.

For it is an easy thing in the sight of the Lord to reward a man in the day of death according to his ways.

The affliction of an hour causeth forgetfulness of delight; and in the last end of a man is the revelation of his deeds.

Call no man blessed before his death; and a man shall be known in his children.

Bring not every man into thine house; for many are the plots of the deceitful man.

As a decoy partridge in a cage, so is the heart of a proud man; and as one that is a spy, he looketh upon thy falling.

For he lieth in wait to turn things that are good into evil; and in things that are praiseworthy he will lay blame.

From a spark of fire a heap of many coals is kindled; and a sinful man lieth in wait for blood.

Take heed of an evil-doer, for he contriveth wicked things; lest haply he bring upon thee blame for ever.

Receive a stranger into thine house, and he will distract thee with brawls, and estrange thee from thine own.

* * * * *

13 He that toucheth pitch shall be defiled; and he that hath fellowship with a proud man shall become like unto him.

Take not up a burden above thy strength; and have no fellowship with one that is mightier and richer than thyself. What fellowship shall the earthen pot have with the kettle? This shall smite, and that shall be dashed in pieces.

The rich man doeth a wrong, and he threateneth

withal: the poor is wronged, and he shall intreat withal.

If thou be profitable, he will make merchandise of thee; and if thou be in want, he will forsake thee.

If thou have substance, he will live with thee; and he will make thee bare, and will not be sorry.

Hath he had need of thee? then he will deceive thee, and smile upon thee, and give thee hope: he will speak thee fair, and say, What needest thou?

And he will shame thee by his meats, until he have made thee bare twice or thrice, and at the last he will laugh thee to scorn; afterward will he see thee, and will forsake thee, and shake his head at thee.

Beware that thou be not deceived, and brought low in thy mirth.

If a mighty man invite thee, be retiring, and so much the more will he invite thee.

Press not upon him, lest thou be thrust back; and stand not far off, lest thou be forgotten.

Affect not to speak with him as an equal, and believe not his many words: for with much talk will he try thee, and in a smiling manner will search thee out.

He that keepeth not to himself words spoken is unmerciful; and he will not spare to hurt and to bind.

Keep them to thyself, and take earnest heed, for thou walkest in peril of thy falling.

Every living creature loveth his like, and every man loveth his neighbour.

All flesh consorteth according to kind, and a man will cleave to his like.

What fellowship shall the wolf have with the lamb? So is the sinner unto the godly.

What peace is there between the hyena and the dog? and what peace between the rich man and the poor?

Wild asses are the prey of lions in the wilderness; so poor men are pasture for the rich.

Lowliness is an abomination to a proud man; so a poor man is an abomination to the rich.

A rich man when he is shaken is held up of his friends; but one of low degree being down is thrust away also by his friends.

When a rich man is fallen, there are many helpers; he speaketh things not to be spoken, and men justify him: a man of low degree falleth, and men rebuke him withal; he uttereth wisdom, and no place is allowed him.

A rich man speaketh, and all keep silence; and what he saith they extol to the clouds: a poor man speaketh, and they say, Who is this? and if he stumble, they will help to overthrow him.

Riches are good that have no sin; and poverty is evil in the mouth of the ungodly.

The heart of a man changeth his countenance, whether it be for good or for evil.

A cheerful countenance is a token of a heart that is in prosperity; and the finding out of parables is a weariness of thinking.

14 Blessed is the man that hath not slipped with his mouth, and is not pricked with sorrow for sins.

Blessed is he whose soul doth not condemn him, and who is not fallen from his hope.

Riches are not comely for a niggard; and what should an envious man do with money?

He that gathereth by taking from his own soul gathereth for others; and others shall revel in his goods.

He that is evil to himself, to whom will he be good? and he shall not rejoice in his possessions.

There is none more evil than he that envieth himself; and this is a recompense of his wickedness.

Even if he doeth good, he doeth it in forgetfulness; and at the last he sheweth forth his wickedness.

Evil is he that envieth with his eye, turning away the face, and despising the souls of men.

A covetous man's eye is not satisfied with his portion; and wicked injustice drieth up his soul.

An evil eye is grudging of bread, and he is miserly at his table,

My son, according as thou hast, do well unto thyself, and bring offerings unto the Lord worthily.

Remember that death will not tarry, and that the covenant of the grave is not shewed unto thee.

Do well unto thy friend before thou die; and according to thy ability stretch out thy hand and give to him.

Defraud not thyself of a good day; and let not the portion of a good desire pass thee by.

Shalt thou not leave thy labours unto another? and thy toils to be divided by lot?

Give, and take, and beguile thy soul; for there is no seeking of luxury in the grave.

All flesh waxeth old as a garment; for the covenant from the beginning is, Thou shalt die the death.

As of the leaves flourishing on a thick tree, some it sheddeth, and some it maketh to grow; so also of the generations of flesh and blood, one cometh to an end, and another is born.

Every work rotteth and falleth away, and the worker thereof shall depart with it.

Blessed is the man that shall meditate in wisdom, and that shall discourse by his understanding.

He that considereth her ways in his heart shall also have knowledge in her secrets.

Go forth after her as one that tracketh, and lie in wait in her ways.

He that prieth in at her windows shall also hearken at her doors.

He that lodgeth close to her house shall also fasten a nail in her walls.

He shall pitch his tent nigh at hand to her, and shall lodge in a lodging where good things are.

He shall set his children under her shelter, and shall rest under her branches.

By her he shall be covered from heat, and shall lodge in her glory.

15 He that feareth the Lord will do this; and he that hath possession of the law shall obtain her.

And as a mother shall she meet him, and receive him as a wife married in her virginity.

With bread of understanding shall she feed him, and give him water of wisdom to drink.

He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded.

And she shall exalt him above his neighbours; and in the midst of the congregation shall she open his mouth.

He shall inherit joy, and a crown of gladness, and an everlasting name.

Foolish men shall not obtain her; and sinners shall not see her.

She is far from pride; and liars shall not remember her.

Praise is not comely in the mouth of a sinner; for it was not sent him from the Lord.

For praise shall be spoken in wisdom; and the Lord will prosper it.

Say not thou, It is through the Lord that I fell away; for thou shalt not do the things that he hateth.

Say not thou, It is he that caused me to err; for he hath no need of a sinful man.

The Lord hateth every abomination; and they that fear him love it not.

He himself made man from the beginning, and left him in the hand of his own counsel.

If thou wilt, thou shalt keep the commandments; and to perform faithfulness is of thine own good pleasure.

He hath set fire and water before thee: thou shalt stretch forth thy hand unto whichsoever thou wilt.

Before man is life and death; and whichsoever he liketh, it shall be given him.

For great is the wisdom of the Lord: he is mighty in power, and beholdeth all things;

And his eyes are upon them that fear him; and he will take knowledge of every work of man.

He hath not commanded any man to be ungodly; and he hath not given any man licence to sin.

16 Desire not a multitude of unprofitable children, neither delight in ungodly sons.

If they multiply, delight not in them, except the fear of the Lord be with them.

Trust not thou in their life, neither rely on their condition: for one is better than a thousand; and to die childless than to have ungodly children.

For from one that hath understanding shall a city be peopled; but a race of wicked men shall be made desolate.

Many such things have I seen with mine eyes; and mine ear hath heard mightier things than these.

In the congregation of sinners shall a fire be kindled; and in a disobedient nation wrath is kindled.

He was not pacified toward the giants of old time, who revolted in their strength.

He spared not those with whom Lot sojourned, whom he abhorred for their pride.

He pitied not the people of perdition, who were taken away in their sins.

And in like manner the six hundred thousand footmen, who were gathered together in the hardness of their hearts.

Even if there be one stiffnecked person, it is marvel if he shall be unpunished: for mercy and wrath are with him; he is mighty to forgive, and he poureth out wrath.

As his mercy is great, so is his correction also: he judgeth a man according to his works.

The sinner shall not escape with his plunder; and the patience of the godly shall not be frustrate.

He will make room for every work of mercy; each man shall find according to his works.

Say not thou, I shall be hidden from the Lord; and who shall remember me from on high? I shall not be known among so many people; for what is my soul in a boundless creation?

Behold, the heaven, and the heaven of heavens, the deep, and the earth, shall be moved when he shall visit.

The mountains and the foundations of the earth together are shaken with trembling, when he looketh upon them.

And no heart shall think upon these things: and who shall conceive his ways?

And there is a tempest which no man shall see; yea, the more part of his works are hid.

Who shall declare the works of his righteousness? or who shall endure them? For his covenant is afar off.

He that is wanting in understanding thinketh upon these things; and an unwise and erring man thinketh follies.

My son, hearken unto me, and learn knowledge, and give heed to my words with thy heart.

I will shew forth instruction by weight, and declare knowledge exactly.

In the judgement of the Lord are his works from the beginning; and from the making of them he disposed the parts thereof.

He garnished his works for ever, and the beginnings of them unto their generations: they neither hunger, nor are weary, and they cease not from their works.

No one thrusteth aside his neighbour; and they shall never disobey his word.

After this also the Lord looked upon the earth, and filled it with his blessings.

All manner of living things covered the face thereof; and into it is their return.

17 The Lord created man of the earth, and turned him back unto it again.

He gave them days by number, and a set time, and gave them authority over the things that are thereon.

He endued them with strength proper to them; and made them according to his own image.

He put the fear of man upon all flesh, and gave him to have dominion over beasts and fowls.

Counsel, and tongue, and eyes, ears, and heart, gave he them to understand withal.

He filled them with the knowledge of wisdom, and shewed them good and evil.

He set his eye upon their hearts, to shew them the majesty of his works.

And they shall praise the name of his holiness, that they may declare the majesty of his works.

He added unto them knowledge, and gave them a law of life for a heritage.

He made an everlasting covenant with them, and shewed them his judgements.

Their eyes saw the majesty of his glory ; and their ear heard the glory of his voice.

And he said unto them, Beware of all unrighteousness ; and he gave them commandment, each man concerning his neighbour.

Their ways are ever before him ; they shall not be hid from his eyes.

For every nation he appointed a ruler ; and Israel is the Lord's portion.

All their works are as the sun before him ; and his eyes are continually upon their ways.

Their iniquities are not hid from him ; and all their sins are before the Lord.

With him the alms of a man is as a signet ; and he will keep the bounty of a man as the apple of the eye.

Afterwards he will rise up and recompense them, and render their recompense upon their head.

Howbeit unto them that repent he granteth a return ; and he comforteth them that are losing patience.

Return unto the Lord, and forsake sins : make thy prayer before his face, and lessen the offence.

Turn again to the Most High, and turn away from iniquity ; and greatly hate the abominable thing.

Who shall give praise to the Most High in the grave, instead of them which live and return thanks?

Thanksgiving perisheth from the dead, as from one that is not: he that is in life and health shall praise the Lord.

How great is the mercy of the Lord, and his forgiveness unto them that turn unto him!

For all things cannot be in men, because the son of man is not immortal.

What is brighter than the sun? yet this faileth: and an evil man will think on flesh and blood.

He looketh upon the power of the height of heaven: and all men are earth and ashes.

18 He that liveth for ever created all things in common.

The Lord alone shall be justified.

To none hath he given power to declare his works: and who shall trace out his mighty deeds?

Who shall number the strength of his majesty? and who shall also tell out his mercies?

As for the wondrous works of the Lord, it is not possible to take from them nor add to them, neither is it possible to track them out.

When a man hath finished, then he is but at the beginning; and when he ceaseth, then shall he be in perplexity.

What is man, and whereto serveth he? What is his good, and what is his evil?

The number of man's days at the most are a hundred years.

As a drop of water from the sea, and a pebble

from the sand; so are a few years in the day of eternity.

For this cause the Lord was longsuffering over them, and poured out his mercy upon them.

He saw and perceived their end, that it is evil; therefore he multiplied his forgiveness.

The mercy of a man is upon his neighbour; but the mercy of the Lord is upon all flesh; reproving, and chastening, and teaching, and bringing again, as a shepherd doth his flock.

He hath mercy on them that accept chastening, and that diligently seek after his judgements.

My son, to thy good deeds add no blemish; and no grief of words in any of thy giving.

Shall not the dew assuage the scorching heat? So is a word better than a gift.

Lo, is not a word better than a gift? And both are with a gracious man.

A fool will upbraid ungraciously; and the gift of an envious man consumeth the eyes.

Learn before thou speak; and have a care of thy health or ever thou be sick.

Before judgement examine thyself; and in the hour of visitation thou shalt find forgiveness.

Humble thyself before thou be sick; and in the time of sins shew repentance.

Let nothing hinder thee to pay thy vow in due time; and wait not until death to be justified.

Before thou makest a vow, prepare thyself; and be not as a man that tempteth the Lord.

Think upon the wrath that shall be in the days

of the end, and the time of vengeance, when he turneth away his face.

In the days of fulness remember the time of hunger, and poverty and want in the days of wealth.

From morning until evening the time changeth; and all things are speedy before the Lord.

A wise man will fear in everything; and in days of sinning he will beware of offence.

Every man of understanding knoweth wisdom; and he will give thanks unto him that found her.

They that were of understanding in sayings became also wise themselves, and poured forth apt proverbs.

Go not after thy lusts; and refrain thyself from thine appetities.

If thou give fully to thy soul the delight of her desire, she will make thee the laughing-stock of thine enemies.

Make not merry in much luxury; neither be tied to the expense thereof.

Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse.

19 A workman that is a drunkard shall not become rich: he that despiseth small things shall fall by little and little.

Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will be the more reckless.

Moths and worms shall have him to heritage: and a reckless soul shall be taken away.

He that is hasty to trust is lightminded; and he that sinneth shall offend against his own soul.

He that maketh merry in his heart shall be condemned:

And he that hateth talk hath the less wickedness.

Never repeat what is told thee, and thou shalt fare never the worse.

Whether it be of friend or foe, tell it not; and unless it is a sin to thee, reveal it not.

For he hath heard thee, and observed thee, and when the time cometh he will hate thee.

Hast thou heard a word? let it die with thee: be of good courage, it will not burst thee.

A fool will travail in pain with a word, as a woman in labour with a child.

As an arrow that sticketh in the flesh of the thigh, so is a word in a fool's belly.

Reprove a friend; it may be he did it not: and if he did something, that he may do it no more.

Reprove thy neighbour; it may be he said it not: and if he hath said it, that he may not say it again.

Reprove a friend; for many times there is slander: and trust not every word.

There is one that slippeth, and not from the heart: and who is he that hath not sinned with his tongue?

Reprove thy neighbour before thou threaten him; and give place to the law of the Most High.

All wisdom is the fear of the Lord; and in all wisdom is the doing of the law.

And the knowledge of wickedness is not wisdom; and the prudence of sinners is not counsel.

There is a wickedness, and the same is abomination; and there is a fool wanting in wisdom.

Better is one that hath small understanding, and feareth, than one that hath much prudence, and transgresseth the law.

There is an exquisite subtilty, and the same is unjust; and there is one that perverteth favour to gain a judgement.

There is one that doeth wickedly, that hangeth down his head with mourning; but inwardly he is full of deceit,

Bowing down his face, and making as if he were deaf of one ear: where he is not known, he will be beforehand with thee.

And if for want of power he be hindered from sinning, if he find opportunity, he will do mischief.

A man shall be known by his look, and one that hath understanding shall be known by his face, when thou meetest him.

A man's attire, and grinning laughter, and gait, shew what he is.

20 * * * There is a prosperity that a man findeth in misfortunes; and there is a gain that turneth to loss.

There is a gift that shall not profit thee; and there is a gift whose recompense is double.

There is an abasement because of glory; and there is that hath lifted up his head from a low estate.

There is that buyeth much for a little, and payeth for it again sevenfold.

He that is wise in words shall make himself beloved; but the pleasantries of fools shall be wasted.

The gift of a fool shall not profit thee; for his eyes are many instead of one.

He will give little, and upbraid much; and he will open his mouth like a crier: to-day he will lend and to-morrow he will ask it again: such an one is a hateful man.

The fool will say, I have no friend, and I have no thanks for my good deeds; they that eat my bread are of evil tongue.

How oft, and of how many, shall he be laughed to scorn!

A slip on a pavement is better than a slip with the tongue; so the fall of the wicked shall come speedily.

A man without grace is as a tale out of season; it will be continually in the mouth of the ignorant.

A wise sentence from a fool's mouth will be rejected; for he will not speak it in its season.

There is that is hindered from sinning through want; and when he taketh rest, he shall not be troubled.

There is that destroyeth his soul through bashfulness; and by a foolish countenance he will destroy it.

There is that for bashfulness promiseth to his friend; and he maketh him his enemy for nothing.

A lie is a foul blot in a man: it will be continually in the mouth of the ignorant.

A thief is better than a man that is continually lying; but they both shall inherit destruction.

The disposition of a liar is dishonour; and his shame is with him continually.

He that is wise in words shall advance himself; and one that is prudent will please great men.

He that tilleth his land shall raise his heap high; and he that pleaseth great men shall get pardon for iniquity.

Presents and gifts blind the eyes of the wise, and as a muzzle on the mouth, turn away reproofs.

Wisdom that is hid, and treasure that is out of sight, what profit is in them both?

Better is a man that hideth his folly than a man that hideth his wisdom.

* * * * *

22 A slothful man is compared to a stone that is defiled; and every one will hiss him out in his disgrace.

A slothful man is compared to the filth of a dunghill: every man that taketh it up will shake out his hand.

A father hath shame in having begotten an uninstructed son; and a foolish daughter is born to his loss.

A prudent daughter shall inherit a husband of her own; and she that bringeth shame is the grief of him that begat her.

She that is bold bringeth shame upon father and husband; and she shall be despised of them both.

Unseasonable discourse is as music in mourning; but stripes and correction are wisdom at every season.

He that teacheth a fool is as one that glueth a potsherd together; even as one that waketh a sleeper out of a deep sleep.

He that discourseth to a fool is as one discoursing to a man that slumbereth; and at the end he will say, What is it?

Weep for the dead, for light hath failed him; and weep for a fool, for understanding hath failed him; weep more sweetly for the dead, because he hath found rest; but the life of the fool is worse than death.

Seven days are the days of mourning for the dead; but for a fool and an ungodly man, all the days of his life.

Talk not much with a foolish man, and go not to one that hath no understanding: beware of him, lest thou have trouble; and so thou shalt not be defiled in his onslaught: turn aside from him, and thou shalt find rest; and so thou shalt not be wearied in his madness.

What shall be heavier than lead? And what is the name thereof, but a fool?

Sand, and salt, and a mass of iron, is easier to bear, than a man without understanding.

Timber girt and bound into a building shall not be loosed with shaking: so a heart established in due season on well advised counsel shall not be afraid.

A heart settled upon a thoughtful understanding is as an ornament of plaister on a polished wall.

Pales set on a high place will not stand against the wind: so a fearful heart in the imagination of a fool will not stand against any fear.

He that pricketh the eye will make tears to fall; and he that pricketh the heart maketh it to shew feeling.

Whoso casteth a stone at birds frayeth them away: and he that upbraideth a friend will dissolve friendship.

If thou hast drawn a sword against a friend, despair not; for there may be a returning.

If thou hast opened thy mouth against a friend, fear not; for there may be a reconciling; except it be for upbraiding, and arrogance, and disclosing of a secret, and a treacherous blow: for these things every friend will flee.

Gain trust with thy neighbour in his poverty, that in his prosperity thou mayest have gladness: abide stedfast unto him in the time of his affliction, that thou mayest be heir with him in his inheritance.

Before fire is the vapour and smoke of a furnace; so revilings before bloodshed.

I will not be ashamed to shelter a friend; and I will not hide myself from his face:

And if any evil happen unto me because of him, every one that heareth it will beware of him.

Who shall set a watch over my mouth, and a seal of shrewdness upon my lips, that I fall not from it, and that my tongue destroy me not?

23 O Lord, Father and Master of my life, abandon me not to their counsel; suffer me not to fall by them.

Who will set scourges over my thought, and a discipline of wisdom over mine heart? That they

spare me not for mine ignorances, and my heart pass not by their sins :

That mine ignorances be not multiplied, and my sins abound not ; and I shall fall before mine adversaries, and mine enemy rejoice over me.

O Lord, Father and God of my life, give me not a proud look,

And turn away concupiscence from me.

Let not greediness and chambering overtake me ; and give me not over to a shameless mind.

Hear ye, my children, the discipline of the mouth ; and he that keepeth it shall not be taken.

The sinner shall be overtaken in his lips ; and the reviler and the proud man shall stumble therein.

Accustom not thy mouth to an oath ; and be not accustomed to the naming of the Holy One.

For as a servant that is continually scourged shall not lack a bruise, so he also that sweareth and nameth God continually shall not be cleansed from sin.

A man of many oaths shall be filled with iniquity ; and the scourge shall not depart from his house : if he shall offend, his sin shall be upon him ; and if he disregard it, he hath sinned doubly ; and if he hath sworn in vain, he shall not be justified ; for his house shall be filled with calamities.

There is a manner of speech that is clothed about with death : let it not be found in the heritage of Jacob ; for all these things shall be far from the godly, and they shall not wallow in sins.

Accustom not thy mouth to gross rudeness, for therein is the word of sin.

Remember thy father and thy mother, for thou sittest in the midst of great men ; that thou be not forgetful before them, and become a fool by thy custom ; so shalt thou wish that thou hadst not been born, and curse the day of thy nativity.

A man that is accustomed to words of reproach will not be corrected all the days of his life.

Two sorts of men multiply sins, and the third will bring wrath : a hot mind, as a burning fire, will not be quenched till it be consumed : a fornicator in the body of his flesh will never cease till he hath burned out the fire.

All bread is sweet to a fornicator : he will not leave off till he die.

A man that goeth astray from his own bed, saying in his heart, Who seeth me ? darkness is round about me, and the walls hide me, and no man seeth me ; of whom am I afraid ? the Most High will not remember my sins ;

—And the eyes of men are his terror, and he knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and looking into secret places.

All things were known unto him or ever they were created ; and in like manner also after they were perfected.

This man shall be punished in the streets of the city ; and where he suspected not he shall be taken.

24 Wisdom shall praise herself, and shall glory in the midst of her people.

In the congregation of the Most High shall she

open her mouth, and glory in the presence of his power.

I came forth from the mouth of the Most High, and covered the earth as a mist.

I dwelt in high places, and my throne is in the pillar of the cloud.

Alone I compassed the circuit of heaven, and walked in the depth of the abyss.

In the waves of the sea, and in all the earth, and in every people and nation, I got a possession.

With all these I sought rest; and in whose inheritance shall I lodge?

Then the Creator of all things gave me a commandment; and he that created me made my tabernacle to rest, and said, Let thy tabernacle be in Jacob, and thine inheritance in Israel.

He created me from the beginning before the world; and to the end I shall not fail.

In the holy tabernacle I ministered before him; and so was I established in Sion.

In the beloved city likewise he gave me rest; and in Jerusalem was my authority.

And I took root in a people that was glorified, even in the portion of the Lord's own inheritance.

I was exalted like a cedar in Libanus, and as a cypress tree on the mountains of Hermon.

I was exalted like a palm tree on the sea shore, and as rose plants in Jericho, and as a fair olive tree in the plain; and I was exalted as a plane tree.

As cinnamon and aspalathus, I have given a scent of perfumes; and as choice myrrh, I spread abroad a pleasant odour; as galbanum, and onyx, and

stacte, and as the fume of frankincense in the tabernacle.

As the terebinth I stretched out my branches; and my branches are branches of glory and grace.

As the vine I put forth grace; and my flowers are the fruit of glory and riches.

Come unto me, ye that are desirous of me, and be filled with my produce.

For my memorial is sweeter than honey, and mine inheritance than the honeycomb.

They that eat me shall yet be hungry; and they that drink me shall yet be thirsty.

He that obeyeth me shall not be ashamed; and they that work in me shall not do amiss.

All these things are the book of the covenant of the Most High God, even the law which Moses commanded us for a heritage unto the assemblies of Jacob.

It is he that maketh wisdom abundant, as Pishon, and as Tigris in the days of new fruits;

That maketh understanding full as Euphrates, and as Jordan in the days of harvest;

That maketh instruction to shine forth as the light, as Gihon in the days of vintage.

The first man knew her not perfectly; and in like manner the last hath not traced her out.

For her thoughts are filled from the sea, and her counsels from the great deep.

And I came out as a stream from a river, and as a conduit into a garden.

I said, I will water my garden, and will water

abundantly my garden bed; and, lo, my stream became a river, and my river became a sea.

I will yet bring instruction to light as the morning, and will make these things to shine forth afar off.

I will yet pour out doctrine as prophecy, and leave it unto generations of ages.

Behold that I have not laboured for myself only, but for all them that diligently seek her.

25 In three things I was beautified, and stood up beautiful before the Lord and men: the concord of brethren, and friendship of neighbours, and a woman and her husband that walk together in agreement.

But three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is haughty, and a rich man that is a liar, and an old man that is an adulterer lacking understanding.

In thy youth thou hast not gathered, and how shouldest thou find in thine old age?

How beautiful a thing is judgement for gray hairs, and for elders to know counsel!

How beautiful is the wisdom of old men, and thought and counsel to men that are in honour!

Much experience is the crown of old men; and their glorying is the fear of the Lord.

There be nine things that I have thought of, and in mine heart counted happy; and the tenth I will utter with my tongue: a man that hath joy of his children; a man that liveth and looketh upon the fall of his enemies:

Happy is he that dwelleth with a wife of understanding; and he that hath not slipped with his tongue; and he that hath not served a man that is unworthy of him:

Happy is he that hath found prudence; and he that discourseth in the ears of them that listen.

How great is he that hath found wisdom! yet is there none above him that feareth the Lord.

The fear of the Lord passeth all things: he that holdeth it, to whom shall he be likened?

Give me any plague but the plague of the heart; and any wickedness but the wickedness of a woman;

Any calamity, but a calamity from them that hate me; and any vengeance, but the vengeance of enemies.

There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy.

I will rather dwell with a lion and a dragon, than keep house with a wicked woman.

The wickedness of a woman changeth her look, and darkeneth her countenance as a bear doth.

Her husband shall sit at meat among his neighbours, and when he heareth it he sigheth bitterly.

All malice is but little to the malice of a woman: let the portion of a sinner fall on her.

As the going up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.

Throw not thyself upon the beauty of a woman; and desire not a woman for her beauty.

There is anger, and impudence, and great reproach, if a woman maintain her husband.

A wicked woman is abasement of heart, and sadness of countenance, and a wounded heart: a woman that will not make her husband happy is as hands that hang down, and palsied knees.

From a woman was the beginning of sin; and because of her we all die.

Give not water an outlet; neither to a wicked woman freedom of speech.

If she go not as thou wouldest have her, cut her off from thy flesh.

26 Happy is the husband of a good wife; and the number of his days shall be twofold.

A brave woman rejoiceth her husband; and he shall fulfil his years in peace.

A good wife is a good portion: she shall be given in the portion of such as fear the Lord.

Whether a man be rich or poor, a good heart maketh at all times a cheerful countenance.

Of three things my heart was afraid; and concerning the fourth kind I made supplication: the slander of a city, and the assembly of a multitude, and a false accusation: all these are more grievous than death.

A grief of heart and sorrow is a woman that is jealous of another woman, and the scourge of a tongue communicating to all.

A wicked woman is as a yoke of oxen shaken to and fro: he that taketh hold of her is as one that graspeth a scorpion.

A drunken woman causeth great wrath; and she will not cover her own shame.

The whoredom of a woman is in the lifting up of her eyes; and it shall be known by her eyelids.

Keep strict watch on a headstrong daughter, lest she find liberty for herself, and use it.

Look well after an impudent eye; and marvel not if it trespass against thee.

She will open her mouth, as a thirsty traveller, and drink of every water that is near: at every post will she sit down, and open her quiver against any arrow.

The grace of a wife will delight her husband; and her knowledge will fatten his bones.

A silent woman is a gift of the Lord; and there is nothing so much worth as a well-instructed soul.

A shamefast woman is grace upon grace; and there is no price worthy of a continent soul.

As the sun when it ariseth in the highest places of the Lord, so is the beauty of a good wife in the ordering of a man's house.

As the lamp that shineth upon the holy candlestick, so is the beauty of the face in ripe age.

As the golden pillars are upon a base of silver, so are beautiful feet with the breasts of one that is stedfast.

For two things my heart is grieved; and for the third anger cometh upon me: a man of war that suffereth for poverty; and men of understanding that are counted as refuse: one that turneth back from righteousness to sin; the Lord shall prepare him for the sword.

A merchant shall hardly keep himself from wrong doing; and a huckster shall not be acquitted of sin.

27 Many have sinned for a thing indifferent; and he that seeketh to multiply gain will turn his eye away.

A nail will stick fast between the joinings of stones; and sin will thrust itself in between buying and selling.

Unless a man hold on diligently in the fear of the Lord, his house shall soon be overthrown.

In the shaking of a sieve, the refuse remaineth; so the filth of man in his reasoning.

The furnace will prove the potter's vessels; and the trial of a man is in his reasoning.

The fruit of a tree declareth the husbandry thereof; so is the utterance of the thought of the heart of a man.

Praise no man before thou hearest him reason; for this is the trial of men.

If thou followest righteousness, thou shalt obtain her, and put her on, as a long robe of glory.

Birds will resort unto their like; and truth will return unto them that practise her.

The lion lieth in wait for prey; so doth sin for them that work iniquity.

The discourse of a godly man is always wisdom: but the foolish man changeth as the moon.

Among men void of understanding observe the opportunity; but stay continually among the thoughtful.

The discourse of fools is an offence; and their laughter is in the wantonness of sin.

The talk of a man of many oaths will make the hair stand upright; and their strife maketh one stop his ears.

The strife of the proud is a shedding of blood; and their reviling of each other is a grievous thing to hear.

He that revealeth secrets destroyeth credit, and shall not find a friend to his mind.

Love a friend, and keep faith with him; but if thou reveal his secrets, thou shalt not pursue after him;

For as a man hath destroyed his enemy, so hast thou destroyed the friendship of thy neighbour.

And as a bird which thou hast loosed out of thy hand, so hast thou let thy neighbour go, and thou wilt not catch him again:

Pursue him not, for he is gone far away, and hath escaped as a gazelle out of the snare.

For a wound may be bound up, and after reviling there may be a reconcilement; but he that revealeth secrets hath lost hope.

One that winketh with the eye contriveth evil things; and no man will remove him from it.

When thou art present, he will speak sweetly, and will admire thy words; but afterward he will writhe his mouth, and set a trap for thee in thy words.

I have hated many things, but nothing like him; and the Lord will hate him.

One that casteth a stone on high casteth it on his own head; and a deceitful stroke will open wounds.

He that diggeth a pit shall fall into it; and he that setteth a snare shall be taken therein.

He that doeth evil things, they shall roll upon him, and he shall not know whence they have come to him.

Mockery and reproach are from the haughty; and vengeance, as a lion, shall lie in wait for him.

They that rejoice at the fall of the godly shall be taken in a snare; and anguish shall consume them before they die.

Wrath and anger, these also are abominations; and a sinful man shall possess them.

28 He that taketh vengeance shall find vengeance from the Lord; and he will surely make firm his sins.

Forgive thy neighbour the hurt that he hath done thee; and then thy sins shall be pardoned when thou prayest.

Man cherisheth anger against man; and doth he seek healing from the Lord?

Upon a man like himself he hath no mercy; and doth he make supplication for his own sins?

He being himself flesh nourisheth wrath: who shall make atonement for his sins?

Remember thy last end, and cease from enmity: remember corruption and death, and abide in the commandments.

Remember the commandments, and be not wroth with thy neighbour; and remember the covenant of the Highest, and wink at ignorance.

Abstain from strife, and thou shalt diminish thy sins ; for a passionate man will kindle strife ;

And a man that is a sinner will trouble friends, and will make debate among them that be at peace.

As is the fuel of the fire, so will it burn ; and as the stoutness of the strife is, so will it burn : as is the strength of the man, so will be his wrath ; and as is his wealth, so will he exalt his anger.

A contention begun in haste kindleth a fire ; and a hasty fighting sheddeth blood.

If thou blow a spark, it shall burn ; and if thou spit upon it, it shall be quenched : and both these shall come out of thy mouth.

Curse the whisperer and double-tongued : for he hath destroyed many that were at peace.

A third person's tongue hath shaken many, and dispersed them from nation to nation ; and it hath pulled down strong cities, and overthrown the houses of great men.

A third person's tongue hath cast out brave women, and deprived them of their labours.

He that hearkeneth unto it shall not find rest, nor shall he dwell quietly.

The stroke of a whip maketh a mark in the flesh ; but the stroke of a tongue will break bones.

Many have fallen by the edge of the sword : yet not so many as they that have fallen because of the tongue.

Happy is he that is sheltered from it, that hath not passed through the wrath thereof ; that hath not drawn its yoke, and hath not been bound with its bands.

For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.

The death thereof is an evil death; and Hades were better than it.

It shall not have rule over godly men; and they shall not be burned in its flame.

They that forsake the Lord shall fall into it; and it shall burn among them, and shall not be quenched; it shall be sent forth upon them as a lion; and as a leopard it shall destroy them.

Look that thou hedge thy possession about with thorns; bind up thy silver and thy gold;

And make a balance and a weight for thy words; and make a door and a bar for thy mouth.

Take heed lest thou slip therein; lest thou fall before one that lieth in wait.

29 He that sheweth mercy will lend unto his neighbour; and he that strengtheneth him with his hand keepeth the commandments.

Lend to thy neighbour in time of his need; and pay thou thy neighbour again in due season.

Confirm thy word, and keep faith with him; and at all seasons thou shalt find what thou needest.

Many have reckoned a loan as a windfall, and have given trouble to those that helped them.

Till he hath received, he will kiss a man's hands; and for his neighbour's money he will speak submissly: and when payment is due, he will prolong the time, and return words of heaviness, and complain of the times.

If he prevail, he shall hardly receive the half; and

he will count it as a windfall: if not, he hath deprived him of his money, and he hath gotten him for an enemy without cause: he will pay him with cursings and railings; and for honour he will pay him disgrace.

Many on account of men's ill-dealing have turned away; they have feared to be defrauded for nought.

Howbeit with a man in poor estate be long-suffering; and let him not wait for thine alms.

Help a poor man for the commandment's sake; and according to his need send him not empty away.

Lose thy money for a brother and a friend; and let it not rust under the stone to be lost.

Bestow thy treasure according to the commandments of the Most High; and it shall profit thee more than gold.

Shut up alms in thy store-chambers; and it shall deliver thee out of all affliction:

It shall fight for thee against thine enemy better than a mighty shield and a ponderous spear.

A good man will be surety for his neighbour; and he that hath lost shame will fail him.

Forget not the good offices of thy surety; for he hath given his life for thee.

A sinner will overthrow the good estate of his surety;

And he that is of an unthankful mind will fail him that delivered him.

Suretiship hath undone many that were prospering, and shaken them as a wave of the sea: mighty men hath it driven from their homes; and they wandered among strange nations.

A sinner that falleth into suretiship, and undertaketh contracts for work, shall fall into lawsuits.

Help thy neighbour according to thy power, and take heed to thyself that thou fall not to the same.

The chief thing for life is water, and bread, and a garment, and a house to cover shame.

Better is the life of a poor man under a shelter of logs, than sumptuous fare in another man's house.

With little or with much, be well satisfied.

It is a miserable life to go from house to house: and where thou art a sojourner, thou shalt not dare to open thy mouth.

Thou shalt entertain, and give to drink, and have no thanks: and besides this thou shalt hear bitter words.

Come hither, thou sojourner, furnish a table, and if thou hast aught in thy hand, feed me with it.

Go forth, thou sojourner, from the face of honour; my brother is come to be my guest; I have need of my house.

These things are grievous to a man of understanding; the upbraiding of house-room, and the reproaching of the money-lender.

30 He that loveth his son will continue to lay stripes upon him, that he may have joy of him in the end.

He that chastiseth his son shall have profit of him, and shall glory of him among his acquaintance.

He that teacheth his son shall provoke his enemy to jealousy; and before friends he shall rejoice of him.

His father dieth, and is as though he had not died; for he hath left one behind him like himself.

In his life, he saw and rejoiced in him; and when he died, he sorrowed not:

He left behind him an avenger against his enemies, and one to requite kindness to his friends.

He that maketh too much of his son shall bind up his wounds; and his heart will be troubled at every cry.

An unbroken horse becometh stubborn; and a son left at large becometh headstrong.

Cocker thy child, and he shall make thee afraid: play with him, and he will grieve thee.

Laugh not with him, lest thou have sorrow with him; and thou shalt gnash thy teeth in the end.

Give him no liberty in his youth, and wink not at his follies.

Bow down his neck in his youth, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee; and there shall be sorrow to thy soul.

Chastise thy son, and take pains with him, lest his shameless behaviour be an offence unto thee.

Better is a poor man, being sound and strong of constitution, than a rich man that is plagued in his body.

Health and a good constitution are better than all gold; and a strong body than wealth without measure.

There is no riches better than health of body; and there is no gladness above the joy of the heart.

Death is better than a bitter life, and eternal rest than a continual sickness.

Good things poured out upon a mouth that is closed are as messes of meat laid upon a grave.

What doth an offering profit an idol? for neither shall it eat nor smell: so is he that is afflicted of the Lord,

Seeing with his eyes and groaning.

Give not over thy soul to sorrow; and afflict not thyself in thine own counsel.

Gladness of heart is the life of a man; and the joyfulness of a man is length of days.

Love thine own soul, and comfort thy heart: and remove sorrow far from thee; for sorrow hath destroyed many, and there is no profit therein.

Envy and wrath shorten a man's days; and care bringeth old age before the time.

A cheerful and good heart will have a care of his meat and diet.

31 Wakefulness that cometh of riches consumeth the flesh, and the anxiety thereof putteth away sleep.

Wakeful anxiety will crave slumber; and in sore disease sleep will be broken.

A rich man toileth in gathering money together; and when he resteth, he is filled with his good things.

A poor man toileth in lack of substance; and when he resteth, he becometh needy.

He that loveth gold shall not be justified; and he that followeth destruction shall himself have his fill of it.

Many have been given over to ruin for the sake of gold; and their perdition meeteth them face to face.

It is a stumblingblock unto them that sacrifice unto it; and every fool shall be taken therewith.

Blessed is the rich that is found without blemish, and that goeth not after gold.

Who is he? and we will call him blessed: for wonderful things hath he done among his people.

Who hath been tried thereby, and found perfect? Then let him glory. Who hath had the power to transgress, and hath not transgressed? And to do evil, and hath not done it?

His goods shall be made sure, and the congregation shall declare his alms.

Sittest thou at a great table? be not greedy upon it, and say not, Many are the things upon it.

Remember that an evil eye is a wicked thing: what hath been created more evil than an eye? therefore it sheddeth tears from every face.

Stretch not thine hand whithersoever it looketh, and trust not thyself with it into the dish.

Consider thy neighbour's liking by thine own; and be discreet in every point.

Eat, as becometh a man, those things which are set before thee; and eat not greedily, lest thou be hated.

Be first to leave off for manners' sake; and be not insatiable, less thou offend.

And if thou sittest among many, reach not out thy hand before them.

How sufficient to a well-mannered man is a very little, and he doth not breathe hard upon his bed.

Healthy sleep cometh of moderate eating; he riseth early, and his wits are with him; the pain of wakefulness, and colic, and griping, are with an insatiable man.

And if thou hast been forced to eat, rise up in the midst thereof, and thou shalt have rest.

Hear me, my son, and despise me not, and at the last thou shalt find my words true: in all thy works be quick, and no disease shall come unto thee.

Him that is liberal of his meat the lips shall bless; and the testimony of his excellence shall be believed.

Him that is a niggard of his meat the city shall murmur at; and the testimony of his niggardness shall be sure.

Shew not thyself valiant in wine; for wine hath destroyed many.

The furnace proveth the temper of steel by dipping; so doth wine prove hearts in the quarrelling of the proud.

Wine is as good as life to men, if thou drink it in its measure: what life is there to a man that is without wine? and it hath been created to make men glad.

Wine drunk in season and to satisfy is joy of heart, and gladness of soul:

Wine drunk largely is bitterness of soul, with provocation and conflict.

Drunkenness increaseth the rage of a fool unto his hurt; it diminisheth strength, and addeth wounds.

Rebuke not thy neighbour at a banquet of wine, neither set him at nought in his mirth: speak not

unto him a word of reproach, and press not upon him by asking back a debt.

32 Have they made thee ruler of a feast? be not lifted up, be thou among them as one of them; take thought for them, and so sit down.

And when thou hast done all thy office, take thy place, that thou mayest be gladdened on their account, and receive a crown for thy well ordering.

Speak, thou that art the elder, for it becometh thee, but with sound knowledge; and hinder not music.

Pour not out talk where there is a performance of music, and display not thy wisdom out of season.

As a signet of carbuncle in a setting of gold, so is a concert of music in a banquet of wine.

As a signet of emerald in a work of gold, so is a strain of music with pleasant wine.

Speak, young man, if there be need of thee; yet scarcely if thou be twice asked.

Sum up thy speech, many things in few words; be as one that knoweth and yet holdeth his tongue.

If thou be among great men, behave not as their equal; and when another is speaking, make not much babbling.

Before thunder speedeth lightning; and before a shamefast man favour shall go forth.

Rise up betimes, and not be the last; get thee home quickly and loiter not:

There take thy pastime, and do what is in thy heart; and sin not by proud speech;

And for these things bless him that made thee, and giveth thee to drink freely of his good things.

He that feareth the Lord will receive his discipline;
and they that seek him early shall find favour.
He that seeketh the law shall be filled therewith:
but the hypocrite shall stumble thereat.
They that fear the Lord shall find judgement, and
shall kindle righteous acts as a light.
A sinful man shunneth reproof, and will find a
judgement according to his will.

A man of counsel will not neglect a thought; a
strange and proud man will not crouch in fear, even
after he hath done a thing by himself without
counsel.
Do nothing without counsel; and when thou hast
once done, repent not.
Go not in a way of conflict; and stumble not in
stony places.
Be not confident in a smooth way.
And beware of thine own children.
In every work trust thine own soul; for this is the
keeping of the commandments.

He that believeth the law giveth heed to the
commandment; and he that trusteth in the Lord
shall suffer no loss.
33 There shall no evil happen unto him that
feareth the Lord; but in temptation once and again
will he deliver him.
A wise man will not hate the law; but he that is
a hypocrite therein is as a ship in a storm.
A man of understanding will put his trust in the
law; and the law is faithful unto him, as when one
asketh at the oracle.

Prepare thy speech, and so shalt thou be heard; bind up instruction, and make thine answer.

The heart of a fool is as a cartwheel; and his thoughts like a rolling axle-tree.

A stallion horse is as a mocking friend; he neigheth under every one that sitteth upon him.

Why doth one day excel another, when all the light of every day in the year is of the sun?

By the knowledge of the Lord they were distinguished; and he varied seasons and feasts:

Some of them he exalted and hallowed, and some of them hath he made ordinary days.

And all men are from the ground, and Adam was created of earth.

In the abundance of his knowledge the Lord distinguished them, and made their ways various:

Some of them he blessed and exalted, and some of them he hallowed and brought nigh to himself: some of them he cursed and brought low, and overthrew them from their place.

As the clay of the potter in his hand, all his ways are according to his good pleasure; so men are in the hand of him that made them, to render unto them according to his judgement.

Good is set over against evil, and life over against death: so is the sinner over against the godly.

And thus look upon all the works of the Most High; two and two, one against another.

And I awaked up last, as one that gleaneth after the grape-gatherers: by the blessing of the Lord I

got before them, and filled my winepress as one that gathereth grapes.

Consider that I laboured not for myself alone, but for all them that seek instruction.

Hear me, ye great men of the people, and hearken with your ears, ye rulers of the congregation.

To son and wife, to brother and friend, give not power over thee while thou livest; and give not thy goods to another, lest thou repent and make supplication for them again.

Whilst thou yet livest, and breath is in thee, give not thyself over to anybody.

For better it is that thy children should supplicate thee, than that thou shouldest look to the hand of thy sons.

In all thy works keep the upper hand; bring not a stain on thine honour.

In the day that thou endest the days of thy life, and in the time of death, distribute thine inheritance.

Fodder, a stick, and burdens, for an ass; bread, and discipline, and work, for a servant.

Set thy servant to work, and thou shalt find rest: leave his hands idle, and he will seek liberty.

Yoke and thong will bow the neck: and for an evil servant there are racks and tortures.

Send him to labour, that he be not idle; for idleness teacheth much mischief.

Set him to work, as is fit for him; and if he obey not, make his fetters heavy.

And be not excessive toward any; and without judgement do nothing.

If thou hast a servant, let him be as thyself, because thou hast bought him with blood.

If thou hast a servant, treat him as thyself; for as thine own soul wilt thou have need of him: if thou treat him ill, and he depart and run away, which way wilt thou go to seek him?

34. Vain and false hopes are for a man void of understanding; and dreams give wings to fools.

As one that catcheth at a shadow, and followeth after the wind, so is he that setteth his mind on dreams.

The vision of dreams is as this thing against that, the likeness of a face over against a face.

Of an unclean thing what shall be cleansed? and of that which is false what shall be true?

Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's in travail.

If they be not sent from the Most High in thy visitation, give not thy heart unto them.

For dreams have led many astray: and they have failed by putting their hope in them.

Without lying shall the law be accomplished; and wisdom is perfection to a faithful mouth.

A well-instructed man knoweth many things; and he that hath much experience will declare understanding.

He that hath no experience knoweth few things: but he that hath wandered shall increase his skill.

In my wandering I have seen many things; and more than my words is my understanding.

Ofttimes was I in danger even unto death; and I was preserved because of these things.

The spirit of those that fear the Lord shall live; for their hope is upon him that saveth them.

Whoso feareth the Lord shall not be afraid, and shall not play the coward; for he is his hope.

Blessed is the soul of him that feareth the Lord: to whom doth he give heed? and who is his stay?

The eyes of the Lord are upon them that love him, a mighty protection and strong stay, a cover from the hot blast, and a cover from the noonday, a guard from stumbling, and a succour from falling.

He raiseth up the soul, and enlighteneth the eyes: he giveth healing, life, and blessing.

He that sacrificeth of a thing wrongfully gotten, his offering is made in mockery; and the mockeries of wicked men are not well-pleasing.

The Most High hath no pleasure in the offerings of the ungodly; neither is he pacified for sins by the multitude of sacrifices.

As one that killeth the son before his father's eyes is he that bringeth a sacrifice from the goods of the poor.

The bread of the needy is the life of the poor: he that depriveth him thereof is a man of blood.

As one that slayeth his neighbour is he that taketh away his living; and as a shedder of blood is he that depriveth a hireling of his hire.

One building, and another pulling down, what profit have they had but toil?

One praying, and another cursing, whose voice will the Lord listen to?

He that washeth himself after touching a dead

body, and toucheth it again, what profit hath he in his washing?

Even so a man fasting for his sins, and going again, and doing the same; who will listen to his prayer? and what profit hath he in his humiliation?

* * * * *

37 Every friend will say, I also am his friend: but there is a friend, which is only a friend in name.

Is there not a grief in it even unto death, when a companion and friend is turned to enmity?

O wicked imagination, whence camest thou rolling in to cover the dry land with deceitfulness?

There is a companion, which rejoiceth in the gladness of a friend, but in time of affliction will be against him.

There is a companion, which for the belly's sake laboureth with his friend, in the face of battle will take up the buckler.

Forget not a friend in thy soul; and be not unmindful of him in thy riches.

Every counsellor extolleth counsel; but there is that counselleth for himself.

Let thy soul beware of a counsellor, and know thou before what is his interest (for he will take counsel for himself); lest he cast the lot upon thee,

And say unto thee, Thy way is good: and he will stand over against thee, to see what shall befall thee.

Take not counsel with one that looketh askance at thee; and hide thy counsel from such as are jealous of thee.

Take not counsel with a woman about her rival; neither with a coward about war; nor with a merchant

about exchange; nor with a buyer about selling; nor with an envious man about thankfulness; nor with an unmerciful man about kindliness; nor with a sluggard about any kind of work; nor with a hireling in thy house about finishing his work; nor with an idle servant about much business: give not heed to these in any matter of counsel.

But rather be continually with a godly man, whom thou shalt have known to be a keeper of the commandments, who in his soul is as thine own soul, and who will grieve with thee, if thou shalt miscarry.

And make the counsel of thy heart to stand; for there is none more faithful unto thee than it.

For a man's soul is sometime wont to bring him tidings, more than seven watchmen that sit on high on a watch-tower.

And above all this intreat the Most High, that he may direct thy way in truth.

Let reason be the beginning of every work, and let counsel go before every action.

As a token of the changing of the heart, four manner of things do rise up, good and evil, life and death; and that which ruleth over them continually is the tongue.

There is one that is shrewd and the instructor of many, and yet is unprofitable to his own soul.

There is one that is subtil in words, and is hated; he shall be destitute of all food:

For grace was not given him from the Lord; because he is deprived of all wisdom.

There is one that is wise to his own soul; and the fruits of his understanding are trustworthy in the mouth.

A wise man will instruct his own people ; and the fruits of his understanding are trustworthy.

A wise man shall be filled with blessing ; and all they that see him shall call him happy.

The life of man is numbered by days ; and the days of Israel are innumerable.

The wise man shall inherit confidence among his people, and his name shall live for ever.

My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

For all things are not profitable for all men, neither hath every soul pleasure in every thing.

Be not insatiable in any luxury, and be not greedy on the things that thou eatest.

For in multitude of meats there shall be disease, and surfeiting shall come nigh unto colic.

Because of surfeiting have many perished ; but he that taketh heed shall prolong his life.

38 Honour a physician according to thy need of him with the honours due unto him : for verily the Lord hath created him.

For from the Most High cometh healing ; and from the king he shall receive a gift.

The skill of the physician shall lift up his head ; and in the sight of great men he shall be admired.

The Lord created medicines out of the earth ; and a prudent man will have no disgust at them.

Was not water made sweet with wood, that the virtue thereof might be known ?

And he gave men skill, that they might be glorified in his marvellous works.

With them doth he heal a man, and taketh away his pain.

With these will the apothecary make a confection; and his works shall not be brought to an end; and from him is peace upon the face of the earth.

My son, in thy sickness be not negligent; but pray unto the Lord, and he shall heal thee.

Put away wrong doing, and order thine hands aright, and cleanse thy heart from all manner of sin.

Give a sweet savour, and a memorial of fine flour; and make fat thine offering, as one that is not.

Then give place to the physician, for verily the Lord hath created him; and let him not go from thee, for thou hast need of him.

There is a time when in their very hands is the issue for good.

For they also shall beseech the Lord, that he may prosper them in giving relief and in healing for the maintenance of life.

He that sinneth before his Maker, let him fall into the hands of the physician.

My son, let thy tears fall over the dead, and as one that suffereth grievously begin lamentation; and wind up his body according to his due, and neglect not his burial.

Make bitter weeping, and make passionate wailing, and let thy mourning be according to his desert, for one day or two, lest thou be evil spoken of: and so be comforted for thy sorrow.

For of sorrow cometh death, and sorrow of heart will bow down the strength.

In calamity sorrow also remaineth ; and the poor man's life is grievous to the heart.

Give not thy heart unto sorrow : put it away, remembering the last end :

Forget it not, for there is no returning again : him thou shalt not profit, and thou wilt hurt thyself.

Remember the sentence upon him ; for so also shall thine be ; yesterday for me, and to-day for thee.

When the dead is at rest, let his remembrance rest ; and be comforted for him, when his spirit departeth from him.

The wisdom of the scribe cometh by opportunity of leisure ; and he that hath little business shall become wise.

How shall he become wise that holdeth the plough, that glorieth in the shaft of the goad, that driveth oxen, and is occupied in their labours, and whose discourse is of the stock of bulls ?

He will set his heart upon turning his furrows ; and his wakefulness is to give his heifers their fodder.

So is every artificer and workmaster, that passeth his time by night as by day ; they that cut gravings of signets, and his diligence is to make great variety ; he will set his heart to preserve likeness in his portraiture, and will be wakeful to finish his work.

So is the smith sitting by the anvil, and considering the unwrought iron : the vapour of the fire will waste his flesh ; and in the heat of the furnace will he wrestle with his work : the noise of the hammer will be ever in his ear, and his eyes are upon the pattern of the vessel ; he will set his heart upon

perfecting his works, and he will be wakeful to adorn them perfectly.

So is the potter sitting at his work, and turning the wheel about with his feet, who is always anxiously set at his work, and all his handywork is by number;

He will fashion the clay with his arm, and will bend his strength in front of his feet; he will apply his heart to finish the glazing; and he will be wakeful to make clean the furnace.

All these put their trust in their hands; and each becometh wise in his own work.

Without these shall not a city be inhabited, and men shall not sojourn nor walk up and down therein.

They shall not be sought for in the council of the people, and in the assembly they shall not mount on high; they shall not sit on the seat of the judge, and they shall not understand the covenant of judgement: neither shall they declare instruction and judgement; and where parables are they shall not be found.

But they will maintain the fabric of the world; and in the handywork of their craft is their prayer.

39 Not so he that hath applied his soul, and meditateth in the law of the Most High; he will seek out the wisdom of all the ancients, and will be occupied in prophecies.

He will keep the discourse of the men of renown, and will enter in amidst the subtilties of parables.

He will seek out the hidden meaning of proverbs, and be conversant in the dark sayings of parables.

He will serve among great men, and appear before

him that ruleth; he will travel through the land of strange nations; for he hath tried good things and evil among men.

He will apply his heart to resort early to the Lord that made him, and will make supplication before the Most High, and will open his mouth in prayer, and will make supplication for his sins.

If the great Lord will, he shall be filled with the spirit of understanding: he shall pour forth the words of his wisdom, and in prayer give thanks unto the Lord.

He shall direct his counsel and knowledge, and in his secrets shall he meditate.

He shall shew forth the instruction which he hath been taught, and shall glory in the law of the covenant of the Lord.

Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out: his memorial shall not depart, and his name shall live from generation to generation.

Nations shall declare his wisdom, and the congregation shall tell out his praise.

If he continue, he shall leave a greater name than a thousand: and if he die, he addeth thereto.

Yet more will I utter, which I have thought upon; and I am filled as the moon at the full.

Hearken unto me, ye holy children, and bud forth as a rose growing by a brook of water:

And give ye a sweet savour as frankincense, and put forth flowers as a lily, spread abroad a sweet smell, and sing a song of praise; bless ye the Lord for all his works.

Magnify his name, and give utterance to his praise with the songs of your lips, and with harps; and thus shall ye say when ye utter his praise:

All the works of the Lord are exceeding good, and every command shall be accomplished in his season.

None can say, What is this? wherefore is that? for in his season they shall all be sought out. At his word the waters stood as a heap, and the receptacles of waters at the word of his mouth.

At his command is all his good pleasure done; and there is none that shall hinder his salvation.

The works of all flesh are before him; and it is not possible to be hid from his eyes.

He beholdeth from everlasting to everlasting; and there is nothing wonderful before him.

None can say, What is this? wherefore is that? For all things are created for their uses.

His blessing covered the dry land as a river, and saturated it as a flood.

As he hath turned the waters into saltness; so shall the heathen inherit his wrath.

His ways are plain unto the holy; so are they stumblingblocks unto the wicked.

Good things are created from the beginning for the good; so are evil things for sinners.

The chief of all things necessary for the life of man are water, and fire, and iron, and salt, and flour of wheat, and honey, and milk, the blood of the grape, and oil, and clothing.

All these things are for good to the godly; so to the sinners they shall be turned into evil.

There be winds that are created for vengeance, and in their fury lay on their scourges heavily ; in the time of consummation they pour out their strength, and shall appease the wrath of him that made them.

Fire, and hail, and famine, and death, all these are created for vengeance ;

Teeth of wild beasts, and scorpions and adders, and a sword punishing the ungodly unto destruction.

They shall rejoice in his commandment, and shall be made ready upon earth, when need is ; and in their seasons they shall not transgress his word.

Therefore from the beginning I was resolved, and I thought this, and left it in writing ;

All the works of the Lord are good : and he will supply every need in its season.

And none can say, This is worse than that ; for they shall all be well approved in their season.

And now with all your heart and mouth sing ye praises, and bless the name of the Lord.

40 Great travail is created for every man, and a heavy yoke is upon the sons of Adam, from the day of their coming forth from their mother's womb, until the day for their burial in the mother of all things.

The expectation of things to come, and the day of death, trouble their thoughts, and cause fear of heart ;

From him that sitteth on a throne of glory, even unto him that is humbled in earth and ashes ;

From him that weareth purple and a crown, even unto him that is clothed with a hempen frock.

There is wrath, and jealousy, and trouble, and disquiet, and fear of death, and anger, and strife ; and

in the time of rest upon his bed his night sleep doth change his knowledge.

A little or nothing is his resting, and afterward in his sleep, as in a day of keeping watch, he is troubled in the vision of his heart, as one that hath escaped from the front of battle.

In the very time of his deliverance he awaketh, and marvelleth that the fear is nought.

It is thus with all flesh, from man to beast, and upon sinners sevenfold more.

Death, and bloodshed, and strife, and sword, calamities, famine, tribulation, and the scourge;

All these things were created for the wicked, and because of them came the flood.

All things that are of the earth turn to the earth again: and all things that are of the waters return into the sea.

All bribery and injustice shall be blotted out; and good faith shall stand for ever.

The goods of the unjust shall be dried up like a river, and like a great thunder in rain shall go off in noise.

In opening his hands a man shall be made glad: so shall transgressors utterly fail.

The children of the ungodly shall not put forth many branches; and are as unclean roots upon a sheer rock.

The sedge that groweth upon every water and bank of a river shall be plucked up before all grass.

Bounty is as a garden of blessings, and almsgiving endureth for ever.

The life of one that laboureth, and is contented, shall be made sweet; and he that findeth a treasure is above both.

Children and the building of a city establish a man's name; and a blameless wife is counted above both.

Wine and music rejoice the heart; and the love of wisdom is above both.

The pipe and the psaltery make pleasant melody; and a pleasant tongue is above both.

Thine eye shall desire grace and beauty; and above both the green blade of corn.

A friend and a companion never meet amiss; and a wife with her husband is above both.

Brethren and succour are for a time of affliction; and almsgiving is a deliverer above both.

Gold and silver will make the foot stand sure; and counsel is esteemed above them both.

Riches and strength will lift up the heart; and the fear of the Lord is above both; there is nothing wanting in the fear of the Lord, and there is no need to seek help therein.

The fear of the Lord is as a garden of blessing, and covereth a man above all glory.

My son, lead not a beggar's life; better it is to die than to beg.

A man that looketh unto the table of another, his life is not to be counted for a life; he will pollute his soul with another man's meats: but a man wise and well-instructed will beware thereof.

In the mouth of the shameless begging will be sweet; and in his belly a fire shall be kindled.

41 O death, how bitter is the remembrance of thee to a man that is at peace in his possessions, unto the man that hath nothing to distract him, and hath prosperity in all things, and that still hath strength to receive meat!

O death, acceptable is thy sentence unto a man that is needy, and that faileth in strength, that is in extreme old age, and is distracted about all things, and is perverse, and hath lost patience!

Fear not the sentence of death; remember them that have been before thee, and that come after: this is the sentence from the Lord over all flesh.

And why dost thou refuse, when it is the good pleasure of the Most High? Whether it be ten, or a hundred, or a thousand years, there is no inquisition of life in the grave.

The children of sinners are abominable children, and they frequent the dwellings of the ungodly.

The inheritance of sinners' children shall perish, and with their posterity shall be a perpetual reproach.

Children will complain of an ungodly father, because they shall be reproached for his sake.

Woe unto you, ungodly men, which have forsaken the law of the Most High God!

If ye be born, ye shall be born to a curse; if ye die, a curse shall be your portion.

All things that are of the earth shall go back to the earth: so the ungodly shall go from a curse unto perdition.

The mourning of men is about their bodies: but the name of sinners being evil shall be blotted out.

Have regard to thy name; for it continueth with thee longer than a thousand great treasures of gold.

A good life hath its number of days; and a good name continueth for ever.

* * * * *

42 Of these things be not ashamed, and accept no man's person to sin thereby:

Of the law of the Most High, and his covenant; and of judgement to do justice to the ungodly;

Of reckoning with a partner and with travellers; and of a gift from the heritage of friends;

Of exactness of balance and weights; and of getting much or little;

Of indifferent selling of merchants; and of much correction of children; and of making the side of an evil servant to bleed.

Sure keeping is good, where an evil wife is; and where many hands are, shut thou close.

Whatsoever thou handest over, let it be by number and weight; and in giving and receiving let all be in writing.

Be not ashamed to instruct the unwise and foolish, and one of extreme old age that contendeth with those that are young; and so shalt thou be well instructed indeed, and approved in the sight of every man living.

A daughter is a secret cause of wakefulness to a father; and the care for her putteth away sleep;

* * * * *

Look not upon every body in regard of beauty, and sit not in the the midst of women;

For from garments cometh a moth, and from a woman a woman's wickedness.

Better is the wickedness of a man than a pleasant-dealing woman, and a woman which putteth thee to shameful reproach.

I will make mention now of the works of the Lord, and will declare the things that I have seen: in the words of the Lord are his works.

The sun that giveth light looketh upon all things; and the work of the Lord is full of his glory.

The Lord hath not given power to the saints to declare all his marvellous works; which the Almighty Lord firmly settled, that whatsoever is might be established in his glory.

He searcheth out the deep, and the heart, and he hath understanding of their cunning devices; for the Most High knoweth all knowledge, and he looketh into the signs of the world,

Declaring the things that are past, and the things that shall be, and revealing the traces of hidden things.

No thought escapeth him; there is not a word hid from him.

The mighty works of his wisdom he hath ordered, who is from everlasting to everlasting; nothing hath been added unto them, nor diminished from them; and he hath no need of any counsellor.

How desirable are all his works! one may behold this even unto a spark.

All these things live and remain for ever in all manner of uses, and they are all obedient.

All things are double one against another: and he hath made nothing imperfect.

One thing establisheth the good things of another: and who shall be filled with beholding his glory.

43 The pride of the height is the firmament in its clearness, the appearance of heaven, in the spectacle of its glory.

The sun when he appeareth, bringing tidings as he goeth forth, is a marvellous instrument, the work of the Most High:

At his noon he drieth up the country, and who shall stand against his burning heat?

A man blowing a furnace is in works of heat, but the sun three times more, burning up the mountains: breathing out fiery vapours, and sending forth bright beams, he dimmeth the eyes.

Great is the Lord that made him; and at his word he hasteneth his course.

The moon also is in all things for her season, for a declaration of times, and a sign of the world.

From the moon is the sign of the feast day; a light that waneth when she is come to the full.

The month is called after her name, increasing wonderfully in her changing; an instrument of the hosts on high, shining forth in the firmament of heaven;

The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.

At the word of the Holy One they will stand in due order, and they will not faint in their watches.

Look upon the rainbow, and praise him that made it; exceeding beautiful in the brightness thereof.

It compasseth the heaven round about with a circle of glory; the hands of the Most High have stretched it.

By his commandment he maketh the snow to fall apace, and sendeth swiftly the lightnings of his judgement.

By reason thereof the treasure-houses are opened; and clouds fly forth as fowls.

By his mighty power he maketh strong the clouds, and the hailstones are broken small:

And at his appearing the mountains will be shaken, and at his will the south wind will blow.

The voice of his thunder maketh the earth to travail; so doth the northern storm and the whirlwind: as birds flying down he sprinkleth the snow; and as the lightning of the locust is the falling down thereof:

The eye will marvel at the beauty of its whiteness, and the heart will be astonished at the raining of it.

The hoar frost also he poureth on the earth as salt; and when it is congealed, it is as points of thorns.

The cold north wind shall blow, and the ice shall be congealed on the water: it shall lodge upon every gathering together of water, and the water shall put on as it were a breastplate.

It shall devour the mountains, and burn up the wilderness, and consume the green herb as fire.

A mist coming speedily is the healing of all

things; a dew coming after heat shall bring cheerfulness.

By his counsel he hath stilled the deep, and planted islands therein.

They that sail on the sea tell of the danger thereof; and when we hear it with our ears, we marvel.

Therein be also those strange and wondrous works, variety of all that hath life, the race of sea-monsters.

By reason of him his end hath success, and by his word all things consist.

We may say many things, yet shall we not attain; and the sum of our words is, He is all.

How shall we have strength to glorify him? for he is himself the great one above all his works.

The Lord is terrible and exceeding great; and marvellous is his power.

When ye glorify the Lord, exalt him as much as ye can; for even yet will he exceed: and when ye exalt him, put forth your full strength: be not weary; for ye will never attain.

Who hath seen him, that he may declare him? and who shall magnify him as he is.

Many things are hidden greater than these; for we have seen but a few of his works.

For the Lord made all things; and to the godly gave he wisdom.

44 Let us now praise famous men, and our fathers that begat us.

The Lord manifested in them great glory, even his mighty power from the beginning.

Such as did bear rule in their kingdoms, and were

men renowned for their power, giving counsel by their understanding, such as have brought tidings in prophecies:

Leaders of the people by their counsels, and by their understanding men of learning for the people; wise were their words in their instruction:

Such as sought out musical tunes, and set forth verses in writing:

Rich men furnished with ability, living peaceably in their habitations:

All these were honoured in their generations, and were a glory in their days.

There be of them, that have left a name behind them, to declare their praises.

And some there be, which have no memorial; who are perished as though they had not been, and are become as though they had not been born; and their children after them.

But these were men of mercy, whose righteous deeds have not been forgotten.

With their seed shall remain continually a good inheritance; their children are within the covenants.

Their seed standeth fast, and their children for their sakes.

Their seed shall remain for ever, and their glory shall not be blotted out.

Their bodies were buried in peace, and their name liveth to all generations.

Peoples will declare their wisdom, and the congregation telleth out their praise.

* * * * *

50 And now bless ye the God of all, which everywhere doeth great things, which exalteth our days from the womb, and dealeth with us according to his mercy.

May he grant us joyfulness of heart, and that peace may be in our days in Israel for the days of eternity :

To intrust his mercy with us ; and let him deliver us in his time !

* * * * *

I have written in this book the instruction of understanding and knowledge, I Jesus, the son of Sirach Eleazar, of Jerusalem, who out of his heart poured forth wisdom.

Blessed is he that shall be exercised in these things ; and he that layeth them up in his heart shall become wise.

For if he do them, he shall be strong to all things : for the light of the Lord is his guide.

* * * * *

51 When I was yet young, or ever I went abroad, I sought wisdom openly in my prayer.

Before the temple I asked for her, and I will seek her out even to the end.

From her flower as from the ripening grape my heart delighted in her : my foot trod in uprightness, from my youth I tracked her out.

I bowed down mine ear a little, and received her, and found for myself much instruction.

I profited in her : unto him that giveth me wisdom I will give glory.

For I purposed to practise her, and I was zealous

for that which is good; and I shall never be put to shame.

My soul hath wrestled in her, and in my doing I was exact: I spread forth my hands to the heaven above, and bewailed my ignorances of her.

I set my soul aright unto her, and in pureness I found her. I gat me a heart joined with her from the beginning: therefore shall I not be forsaken.

My inward part also was troubled to seek her: therefore have I gotten a good possession.

The Lord gave me a tongue for my reward; and I will praise him therewith.

Draw near unto me, ye unlearned, and lodge in the house of instruction.

Say, wherefore are ye lacking in these things, and your souls are very thirsty?

I opened my mouth, and spake, Get her for yourselves without money.

Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find.

Behold with your eyes, how that I laboured but a little, and found for myself much rest.

Get you instruction with a great sum of silver, and gain much gold by her.

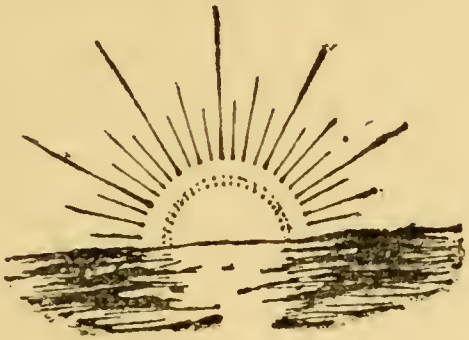
May your soul rejoice in his mercy, and may ye not be put to shame in praising him.

Work your work before the time cometh, and in his time he will give you your reward.

Printed by Hazell, Watson & Viney, Ld., London and Aylesbury.

THE WISDOM OF THE EAST SERIES

Edited by L. CRANMER-BYNG and Dr. S. A. KAPADIA



THE SERIES AND ITS PURPOSE

THE object of the Editors of this Series is a very definite one. They desire above all things that, in their humble way, these books shall be the ambassadors of good-will and understanding between East and West—the old world of Thought and the new of Action. In this endeavour, and in their own sphere, they are but followers of the highest example in the land. They are confident that a deeper knowledge of the great ideals and lofty philosophy of Oriental thought may help to a revival of that true spirit of Charity which neither despises nor fears the nations of another creed and colour. Finally, in thanking press and public for the very cordial reception given to the "Wisdom of the East" Series, they wish to state that no pains have been spared to secure the best specialists for the treatment of the various subjects at hand.

NEW VOLUMES

In the Press

THE SINGING CARAVAN . . . . 2/- net
A CHINESE QUIETIST . . . . 2/- net
THE RUBAIYAT OF HAFIZ . . . 1/- net

Just Out

THE BURDEN OF ISIS . . . . 1/- net
THE WISDOM OF THE APOCRYPHA . 2/- net

THE MASTER-SINGERS OF JAPAN. Being Verse Translations from the Japanese Poets. By CLARA A. WALSH. 2/- net.

THE PATH OF LIGHT. Rendered for the first time into English from the Bodhi-charyāvatāra of Śānti-Deva. A Manual of Mahā-Yāna Buddhism. By L. D. Barnett, M.A. Litt.D. 2/- net.

THE SPLENDOUR OF GOD. Being Extracts from the Sacred Writings of the Bahais. With Introduction by ERIC HAMMOND. 2/- net.

A LUTE OF JADE. Being Selections from the Classical Poets of China. Rendered with an Introduction by L. CRANMER-BYNG. 2/- net.

THE CONFESSIONS OF AL GHAZZALI. Translated for the first time into English by CLAUD FIELD, M.A. 1/- net.

THE HEART OF INDIA. Sketches in the History of Hindu Religion and Morals. By L. D. BARNETT, M.A., LITT.D., Professor of Sanskrit at University College, London. 2/- net.

THE BOOK OF FILIAL DUTY. Translated from the Chinese of the Hsiao Ching by IVAN CHÊN, first Secretary to the Chinese Legation. 1/- net.

THE DIWAN OF ABU'L-ALA. By HENRY BAERLEIN. 1/- net.

BRAHMA-KNOWLEDGE: An Outline of the Philosophy of the Vedānta. As set forth by the Upanishads and by Sankara. By L. D. BARNETT, M.A., LITT.D., Professor of Sanskrit at University College, London. 2/- net.

THE CONDUCT OF LIFE; or, The Universal Order of Confucius. A translation of one of the four Confucian Books, hitherto known as the Doctrine of the Mean. By KU HUNG MING, M.A. (Edin.). 1/- net.

THE TEACHINGS OF ZOROASTER. Translated with Introduction by Dr. S. A. KAPADIA, Lecturer, University College, London. 2/- net.

THE PERSIAN MYSTICS.

I. Jalálu'd-dín Rúmí. By F. HADLAND DAVIS. 2/- net.

II. Jámí. By F. HADLAND DAVIS. 2/- net.

THE WAY OF THE BUDDHA. Selections from the Buddhist texts, together with the original Pali, with Introduction by HERBERT BAYNES, M.R.A.S. 2/- net.

THE SAYINGS OF CONFUCIUS. A new Translation of the greater part of the Confucian Analects, with Introduction and Notes by LIONEL GILES, M.A. (Oxon.), Assistant in the Department of Oriental Books and Manuscripts of the British Museum. 2/- net.

MUSINGS OF A CHINESE MYSTIC. Selections from the Philosophy of Chuang Tzŭ. With Introduction by LIONEL GILES, M.A. (Oxon.), Assistant at the British Museum. 2/- net.

THE AWAKENING OF THE SOUL. From the Arabic of IBN TUFAIL. Translated with Introduction by PAUL BRÖNNLE, Ph.D. 1/6 net.

THE RELIGION OF THE KORAN. With Introduction by Sir ARTHUR N. WOLLASTON, K.C.I.E. 1/- net.

THE WISDOM OF ISRAEL: Being Extracts from the Babylonian Talmud and Midrash Rabboth. Translated from the Aramaic with an Introduction by EDWIN COLLINS. 1/- net.

SA'DI'S SCROLL OF WISDOM. By SHAIKH SA'DI. With Introduction by Sir ARTHUR N. WOLLASTON, K.C.I.E. 1/- net.
With Persian Script added. 2/- net.

THE INSTRUCTION OF PTAH-HOTEP AND THE INSTRUCTION OF KE'GEMNI. The Oldest Books in the World. Translated from the Egyptian with Introduction and Appendix by BATTISCOMBE G. GUNN. 1/- net.

THE ROSE GARDEN OF SA'DI. Selected and Rendered from the Persian with Introduction by L. CRANMER-BYNG. 1/- net.

THE CLASSICS OF CONFUCIUS.

I. The Book of History (Shu-King).
By W. GORN OLD. 1/- net.

II. The Book of Odes (Shi-King).
By L. CRANMER-BYNG. 1/- net.

THE SAYINGS OF LAO TZŬ. From the Chinese. Translated with Introduction by LIONEL GILES, of the British Museum. 1/- net.

WOMEN AND WISDOM OF JAPAN. With Introduction by S. TAKAISHI. 1/- net.

ARABIAN WISDOM. Selections and Translations from the Arabic by JOHN WORTABET, M.D. 1/- net.

THE DUTIES OF THE HEART. By RABBI BACHYE. Translated from the Hebrew with Introduction by EDWIN COLLINS Hollier Hebrew Scholar, U.C.L. 1/- net.

All literary communications to be addressed to

THE EDITORS OF THE "WISDOM OF THE EAST" SERIES
50A, ALBEMARLE STREET, LONDON, W.

The Hon. Advisory Committee

(WISDOM OF THE EAST SERIES)

Lord READY, G.C.S.I., *President.*
Sir ARTHUR WOLLASTON, K.C.I.E., *Chairman.*
L. CRANMER-BYNG and S. A. KAPADIA, *Hon. Secs.*

Prof. T. W. Arnold (London University College).
Prof. L. D. Barnett (London University College).
Miss G. Bell.
Syed Hosain Bilgrami, C.S.I.
Prof. J. F. Blumhardt (Cambridge University).
Prof. E. G. Browne (Cambridge University).
Dr. J. Estlin Carpenter (Oxford University).
A. G. Ellis, Esq.
Prof. Gregory Foster (Provost, London University College).
Dr. M. Gaster.
Prof. H. A. Giles (Cambridge University).
Lionel Giles, Esq., M.A.
Prof. Ignaz Goldziher (Buda-pest University).
Dr. G. A. Grierson, C.I.E.
Sir Henry Howorth, K.C.I.E.
Sir Alfred Lyall, G.C.I.E.
Sir Charles Lyall, K.C.S.I.
Prof. A. A. Macdonell (Oxford University).
Prof. D. S. Margoliouth (Oxford University).
Mrs. D. S. Margoliouth.
Theodor Morison, Esq., M.A.
J. Morris, Esq. (Japan).
A. H. Hallam Murray, Esq.
Prof. Reginald A. Nicholson (Cambridge University).
Prof. Rapson (Cambridge University).
Miss Ridding.
Syed Ameer Ali, C.I.E.
F. W. Thomas, Esq., M.A.
Prof. Anton Tien.
Don M. de Wickremasinghe (Oxford University).

ROMANCE OF THE EAST SERIES

Edited by L. Cranmer-Byng

Crown 8vo. 2s. 6d. net each.

IN this series the great store-houses of Oriental romance will be opened for the first time to the public Tales from the Sanskrit, from the Chinese, from every language of the East possessing a great literature will appear in due course. From these vivid narratives of old-world romance it will be possible for the reader to glean much information concerning the lives and manners and customs of vanished races, and the greatness of Empires that have passed away.

TALES OF THE CALIPHS. From the Arabic
Translated by Claud Field

TALES WITHIN TALES. From the Fables of Pilpai
Translated by Sir Arthur Wollaston, K.C.I.E.

THE GOLDEN TOWN. From the Sanskrit of Soma Deva
Translated by Dr. L. D. Barnett.

Works added to the Series will be announced in due course

LONDON
JOHN MURRAY, ALBEMARLE STREET, W.

Date Due

DEC 13 '51			
APR 6 '63			
FEB 19 '64			
DEC 9 1974			
APR 20 1994			
MAY 21 2001			

Library Bureau Cat. No. 1137

BS1753.L3 CLAPP
3 5002 00106 2145
The wisdom of the Apocrypha,

BS
1753
L3

252805